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The Anti=Slavery Reporter.

MARCH-JUNE, 1898.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the Reporter is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

Women Slaves in East Africa.

LETTER FROM BISHOP TUCKER.

To the Editor of the "TIMES."

SIR,—Of your courtesy permit me to say a few words by way of reply to Mr. Curzon's strictures upon my letter on Slavery in East Africa, published in your issue of January 25. I stated in that letter that, under the shadow and shelter of the British flag, womanly chastity was in East Africa being trampled under foot. I quoted, in support of my contention, the testimony of a Government official, who until recently had been acting as Administrator in Mombasa. To that evidence Mr. Curzon, in his speech, in the House of Commons, on February 10, makes absolutely no reference. But, in order to show how baseless was my charge, he lays hold of, and dwells upon, an incident which Mr. Burtt, of the Friends' Mission to Pemba, described in a letter, which appeared in your columns on October 8 of last year, and which, as no contradiction of its statements had been published, I had quoted as an illustration, and an illustration only. Being in a position to cast a good deal of discredit upon the truth of the story, Mr. Curzon went on to argue that because, in his view, the particular instance was untrustworthy, therefore the general contention failed. Mr. Burtt's statements may be true or false. He has still to be heard. The matter is still, so to speak, sub judice. I will not therefore enlarge upon it. In the meanwhile, I should like to point out that I did not attempt anything so foolish as to draw a general conclusion from a particular instance. I did not rest my case on the incident which has been questioned. I rested it upon official statements, published in a Parliamentary Blue-Book. I made a charge, it is true, grave in its character, and that charge I feel bound in conscience to repeat. It is that, under the protection afforded by Great Britain, the chastity of women in East Africa is being trampled under foot. This is not simply an ipse dixit, but a statement which can be substantiated by any one out here who has eyes to see and ears to hear. Once more I would direct attention to the testimony of Captain Rogers, Her Majesty's Vice-Consul at Lamu, on this coast. Speaking of what, in his opinion, would be the result of the abolition of the legal status of Slavery, he says ("Africa," No. 7, 1896):—

A woman, when free, would be in a position to marry a man of her own choice, instead of, as at present (and to this I would draw special attention), being seduced by her master at an early age, with whom would remain the selection of a husband at his pleasure.

This evidence is amply supported by Consul C. S. SMITH. The following words are strikingly and sadly significant:—

To a girl brought up in Slavery chastity is impossible, even before her childhood ends. Chastity is impracticable for a woman enslaved by force, for the simple reason that her body is not her own. Being subject to the irresponsible will of her master, a girl cannot be virtuous.

This evidence, sir, is not that of missionaries (I know how that would be regarded), but the testimony of Government officers with a unique experience. Consul SMITH has served on board the East Coast squadron, and has filled the offices of Vice-Consul, and Consul, and Acting-Consul-General at Zanzibar. His knowledge of the language and the manners and customs of both Arabs and Slaves is unrivalled by any other official who has ever been on the coast, with perhaps the exception of Sir J. KIRK. Captain ROGERS is a man of almost equal experience. Both of these officials tell us in plain terms what Slavery means to women out here. The one testifies to the fact that young Slave girls are, as a rule, seduced by their masters. The other tells us that chastity for a Slave girl is impossible, even before her childhood ends. Great Britain maintains Slavery as a legal institution in Mombasa and the coast districts. Am I, therefore, guilty of exaggeration, or of speaking without due warrant, when I aver, as I do, that in these territories, under the shadow and shelter of the British flag, the chastity of women is trampled under foot?

But I pass on. Mr. Curzon, in the debate to which I have already referred, ventured to quote what he said was the opinion of two lady missionaries in favour of the legislation of concubinage. What these two ladies may think of the interpretation which Mr. Curzon has put upon their words, in giving an opinion gained after eighteen months' experience, I cannot say, as they are at present at home on furlough. But I shall be greatly surprised if that interpretation is not repudiated with the utmost indignation and horror. At any rate, I do know what the feeling is on this matter of the whole body of ladies working in Mombasa and the neighbourhood. It is absolutely and entirely opposed to the course pursued by Her Majesty's Government with respect to the exemption of concubines from the operation of the Decree of April 6, 1897. I have lately had the honour of transmitting to Sir Arthur Hardinge a memorial on the subject. It will, I trust, prevent any fresh

attempt being made to identify the Church Missionary Society's workers with pro-Slavery views. The following is a copy of this memorial:—

To Sir Arthur Hardinge, K.C.M.G., Her Majesty's Commissioner for the East African Protectorate, and Consul-General for Zanzibar.

WE, the undersigned missionaries of the Church Missionary Society, working in Mombasa and the neighbourhood, desire to express the very earnest hope that in any measure which may be promulgated by Her Majesty's Government abolishing the legal status of Slavery in Mombasa and the coast districts of the East African Protectorate, no provision will be made for the continued enslavement of concubines or the legalisation of concubinage.

We learn, with the deepest regret, that such a provision exists in the Decree abolishing the legal status of Slavery in Zanzibar and Pemba, and should regard any such limitation placed upon the freedom of women within these territories with the utmost distress and abhorrence, believing, as we do, that it would unquestionably tend in the direction of the continued degradation of the already terribly degraded womanhood of Mombasa and the coast districts.

(Signed) KATE PICKSHALL, ALICIA HIGINBOTHAM, SIBELLA BAZETT, MINNIE ISABEL CULVERWELL, EMMA GARDENER, JANE BIRD TOBIN, R.U.I., MARGARET WATERMEYER, ALICE KATHLEEN MALONE, MARIA A. ACKERMAN, ALICE JANE MADELEY, EMMA LOCKETT, MARY LOUISA MASON, MAY CAROLINE BREWER.

March 14.

This memorial, I think, speaks for itself. I may say, however, that we do not wish, as has been stated, to drag concubines from their homes, or, rather, the homes of their masters, and to cast them forth into the world. But what we do wish is that there shall be equal freedom for every woman, as well as man, in British East Africa, and that any concubine who wishes to sever her connexion with her master shall be free to do so.

In conclusion, allow me to say that I have sufficient confidence in the manhood and chivalry of Englishmen, in the justice and freedom-loving instincts of the British nation, in their hatred and detestation of unrighteousness and wrong, to believe that not only the legalisation of concubinage in Zanzibar and Pemba, but also the legal status of Slavery on the mainland, will ere long be swept away.

I am, Sir,

Your obedient and humble Servant,

ALFRED R. TUCKER,

Bishop E. Eq. Africa.

Mombasa, March 22.

MR. C. H. ALLEN to the "TIMES."

SIR,—Will you kindly allow me to supplement shortly BISHOP TUCKER'S sad but forcible letter in the *Times* of this morning respecting the miserable and helpless condition of young girl and women Slaves in the Sultanate of Zanzibar?

The subject of which he speaks requires no comment from me, but I should be glad to point out to the public by your permission that, almost without exception, the position in which these women and girls are held is contrary to both British and Moslem law.

In a proclamation of the Sultan of Zanzibar, dated April 18th, 1876—see Hertslet, vol. xiv., p. 1191—occurs the following clause:—"Be it known that we have determined to stop, and by this order to prohibit, all conveyance of Slaves by land under any conditions" This proclamation, which applies only to the mainland strip of the Sultan's dominions, was made exactly 22 years ago, and it therefore follows that the girls to whom BISHOP TUCKER alludes must have been imported into that territory long after the proclamation was issued, and are therefore illegally held in bondage; and it is the more surprising that this mainland strip should have been specially exempted from any benefits accruing from the issue of the latest abolition decree of April, 1897.

Yesterday's mail brought me a letter from BISHOP TUCKER, in which he states that a girl, who had been shamefully illtreated by her master, had claimed his (the BISHOP'S) protection, and he is determined to resist the claim made by her master on the ground that she could not possibly be his lawful Slave, since she could not have been imported into the mainland territory before 1876. The issue of this case this Society is now watching with the greatest interest. It seems a curious anomaly that the BISHOP'S letter, coming from a country where such a condition of things obtains, is actually franked by a postage stamp on which is engraved the head of HER MAJESTY THE QUEEN! a striking proof, were any wanted, that this mainland strip, so full of Slaves, is under the British flag and administered by British officials.

Yours faithfully,

CHAS. H. ALLEN, Secretary.

British and Foreign Anti-Slavery Society, 55, New Broad Street, London, E.C., April 19th, 1898.

Zanzibar Mainland and Fugitive Slaves.

LETTER FROM BISHOP TUCKER.

MOMBASA,

EAST AFRICA,

March 6th, 1898.

My Dear Mr. Allen,—I am sending by this mail to the C.M.S., the documents giving the continuation of the proceedings in the Slave case of Heri Karibu v. Sheikh Nwe. I have asked the C.M.S. either to let you

have copies or to give you a perusal of them. I would have sent you copies direct but for the labour involved. I have no secretary, and out here it is difficult to get copying work done.

Judgment in the case will be given in a fortnight's time.

Let me direct your attention, and that of your Committee, to some of the opinions expressed by the Mahomedan Assessors in the case. They are most Look for instance at their interpretation of the decree of SEID BARGASH, dated April 18th, 1876 (Marked E2). Sir ARTHUR HARDINGE has held that whilst most of the Slaves in Zanzibar and Pemba were illegally held in consequence of their having been imported into the islands contrary to the treaty of 1873, the majority of the Slaves in the mainland are legally held, no decree of the Sultan operating to forbid their introduction into the coast area. I have always contended that the decree of 1876, to which I am now referring, forbad the introduction of fresh Slaves into the coast territories of the SULTAN, and in seeking the freedom of HERI KARIBU I pleaded the fact that she had been purchased and imported into the coast area in violation of the decree as one of the reasons why she should be freed. The assessors—one the Kathi of Mombasa, Sheik MAHOMED BIN KARSIM, and the other a teacher of the law in the same place, SHEIK NASUR BIN KARSIM-were asked to give their interpretation of this important decree. Their answer fully confirms my view. They state "that it forbids the introduction of all raw Slaves into the coast territories of the Sultan." The official view hitherto has been that the decree only forbids the arrival of Slave caravans, and that it is necessary to prove that such and such Slaves came down in such and such caravans before you can procure the freedom of any raw Slave found in the coast area.

At my request the assessors were asked whether the decree was to be so interpreted. Their answer was a distinct negative. No matter whether they came with a caravan or not they must be free. The introduction of all raw Slaves into the coast area since 1876 is consequently illegal. The official view of this decree has thus been knocked on the head and must henceforth disappear. Of course this decision has a very significant bearing on the question of compensation. Sir Arthur Hardinge has stated that as most of the Slaves in the coast districts are legally held, a very large sum would be necessary to compensate the owners should the Government decree to abolish Slavery in those districts. The interpretation given to this decree by these two Mahomedan assessors gives an entirely new aspect to the case. It really means that nine-tenths of the Slaves on the mainland are illegally held in bondage, and even if the principle of compensation be conceded the owners would have no claim whatsoever.

I certainly hope that the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY will take steps to bring this legal pronouncement to the knowledge not only of the authorities, but all friends of the cause. Should the Government adopt the principle of compensation, this decision of the Mahomedan lawyers

of Mombasa should save them many thousands of pounds. I hope they will be grateful.

I hope that when judgment is given on the whole case, that several other important points may be established. Before the court adjourned, I moved for a separate trial of the two parts of the case—the case so far as points of law were concerned, and the case so far as matters of fact were concerned. This was granted. My object in making this request was in order that I might not lose the right of appeal if I chose to exercise it. Had the case not been divided, the relief, viz., freedom, sought by the Slave, might have been granted on the case as it involved matters of fact. This would have precluded the possibility of my appealing on the far more important issues raised on the points of law. I could not appeal when the relief (freedom) had been granted. By dividing the case, and asking first of all for a ruling on the points of law, I preserved my right of appeal. Should the whole of the points of law be ultimately decided against me, I can then fall back on the case involving matters of fact, the cruelty charge.

When judgment is given, I hope to write again. In the meanwhile, I trust that in the course I have pursued in this case, I have the sympathy at least of the members of your Committee, and should occasion require, I may have also their active support.

Believe me,

Yours very truly,

(Signed) ALFRED R. TUCKER, Bishop E. Eq. Africa.

To C. H. Allen, Esq., F.R.G.S.

British and Foreign Anti-Slavery Society, 55, New Broad Street, London.

The Liquor Traffic in Africa.

"FINANCIAL NEWS," 26th April.

BEIRA ought to be something of a paradise to the vendors and consumers of liquors. From Mr. Consul Carnegie Ross's report on the trade of the district, in 1897, it appears that the only restriction on licenses is the ability to pay the cost, which varies from £15 to £50 per annum. The town of Beira is overrun with bars and canteens; counting the hotels, there are 40 licensed places among a population of 978 souls, or one for every 24 of the inhabitants. The climate, absence of water supply and of sanitation, the high cost of living, the uncertainty and bad quality of native labour, necessitating constant close European supervision, the uncontrolled sale of liquors to natives, and the want of any methodical system of control over them, may all be quoted as hindrances to trade generally, which, however, showed an increase over the previous year.

British Protectorate of Zanzibar.

BISHOP TUCKER'S SLAVERY TEST CASE.

The Society has now received from Bishop Tucker full particulars of the Slave case Heri Karibu v. Sheikh Nwe, to which the Bishop refers in his letter of March 6th, addressed to the Anti-Slavery Society, together with the report of the judgment delivered by Mr. Craufurd, Judge of the Provincial Court, on April 25th (see page 70).

The facts of the case, as related by the Bishop, are as follows:—"On December 23rd a Slave girl in Mombasa, aged about 17 or 18, pursued by a number of men, caught sight of one of our Church Missionary Society missionaries, Mr. Parker, and ran to him, catching hold of his coat and claiming his protection. He at once took her into the Mission House close by, in which I happened to be. She was evidently in a state of great fear. She charged her master (who was one of those in pursuit of her) with threatening to strangle her; she also stated that he was in the habit of treating her cruelly, and that on one occasion he tied a native corn mortar across her thighs, and, after tying her neck and arms to it, beat her across the back and arms. She pointed to marks on her body in corroboration of her story."

Bishop TUCKER at once determined to take up the case, and, after a preliminary inquiry, a regular suit was instituted in the Commissioner's Court, the Bishop considering the case "one of immense importance," and, in the absence of funds to pay counsel, he himself undertook the conduct of the case for the Slave plaintiff.

To quote from Mr. CRAUFURD's judgment :-

"This proceeding is a 'test' case in which the whole course of Anti-Slavery legislation in East Africa, of the past 22 years, has been drawn upon to prove the right of the plaintiff to her freedom, and, apparently, to obtain judicial deliverances as to the present state of the local law bearing upon the subject of Slavery."

The Bishop claimed the girl's freedom on five grounds of law, and one of fact, viz.: the cruelty of her master. The first ground of law was that the girl was a fugitive Slave, and, as such, was entitled to freedom under the recent dictum of the Attorney-General, that a British subject is acting illegally in restoring any person to his master "on the sole ground that he is a fugitive Slave." The second ground on which the claim was based was the Proclamation of Mr. G. S. MACKENZIE (of the late British East Africa Company), dated May 1st, 1890, in which it was declared that certain tribes at the back of the British coast line, including the Wa-Kamba (to which tribe the plaintiff belonged) are incapable of being held in Slavery. A third ground of claim was the Sultan of Zanzibar's Treaty with Great Britain, dated June 5th, 1873, forbidding the export of Slaves from the coast of the African

mainland (for Mombasa is, strictly speaking, an island, and not part of the mainland).

The Bishop based his fourth and fifth claims on the Decrees of the Sultan of Zanzibar, dated April 18th, 1876, forbidding the arrival of fresh Slaves within the coast districts, and their movement within the coast area.

It will be seen from Bishop Tucker's letter, published on another page, that he moved for and obtained a separate trial of the case so far as matters of fact were concerned, in order to reserve to himself the right of appeal on these important points of law.

Some striking points, throwing light on the relations of the Slave-girl to her owners, appeared in the course of the evidence. It was admitted that the girl had entered into an agreement with her master, by which she should pay him four rupees a month, living out of his house, and this payment had been enforced by the District Court. It was in order to exact this payment that the Sheikh attacked the girl on the shore, when she escaped from him and sought the protection of Mr. PARKER. The Sheikh was asked in the course of the examination how the girl was expected to raise the money. His answer was that she could work for it by daily wages, or by hawking articles for sale, but that they "never made any arrangements" as to this. When asked further if he would take the money from her, however gained, he replied: "I would not take it if I knew it were stolen, but I would, even if it were the wages of prostitution." The defendant and his wife entirely denied having treated the girl with cruelty at any time, and declared that she had often run away and would not live in the house, going to the town, and depriving her owners of her services.

As to the blows which the girl said she had received (and of which the doctor who examined her said in his evidence: "If the woman accused anyone of having beaten her with a stick or kiboko, I should be inclined to believe her. I should say that there had been, presuming that there had been a beating, a severe one. I should say that the scars would take at least three weeks to heal"), the girl's mistress said that she had fallen down in an accident, and got the marks on her body therefrom!

The Slave herself, however, declared that when the alleged flogging took place, she was alone in the house with her master, "I have no friends," she said, "not one who can give evidence on my behalf, or who witnessed my being beaten." This statement was to some extent corroborated by the evidence of a fellow Slave, who declared that he had never seen her ill-treated, but that he was away fishing at the time when the alleged cruelty took place. The co-defendants spoke in their evidence of the girl having been continually absent from the house for a period of many months, while on the other hand their own witnesses, one a fellow Slave of the plaintiff, and the other a friend of the male defendant, spoke of the good behaviour of the girl up to a recent period. "I am a close friend of Sheikh Nwe," said the latter witness, "and if he had any cause of complaint against Heri Karibu he would have

talked to me about it. . . . When I saw plaintiff in the house she appeared to behave well. I know that she used to go out of the house without leave. This is, in my opinion, a shameful thing. . . . When she came back, nothing was said to her."

The case was heard before three assessors, Mr. NANDI, an English barrister, and two Mohammedan Cadis, who gave their judgment on points of law, while judgment on the whole case was delivered by Mr. CRAUFURD, the Provincial Court Judge, on the 25th April. This is so important, and deals with so many questions bearing on the legality of Slavery and the position of Slaves in a country administered by British subjects, that it seems well to give it almost in full.

MR. CRAUFURD'S JUDGMENT.

"In the course of a preliminary inquiry, held by the Sub-Commissioner in charge of the province, certain claims for freedom from Slavery, based upon points of law, were put forward by Bishop TUCKER, on behalf of the plaintiff, and upon these the present judicial proceedings were commenced.

"The first claim of the plaintiff is that she is not, and never was, the Slave of the defendants. She admits in her evidence that she is the Slave of the female defendant, but her counsel grounds the claim upon Mr. Mac-KENZIE'S Proclamation of May 1st, 1890.

"This reads as follows:-

"It has been reported to me that the Wanyika and Giriama tribes are now making war upon each other and selling their captives into Slavery. These tribes are free people who have made treaties with, and placed themselves under, the jurisdiction of the Company. Notice is hereby given that the * * * * Wakamba * * * * (and other tribes) are under the protection of the Company. No man, woman, or child belonging to any of these tribes can be held as Slaves, and any so held will, on appealing to the Company, be at once liberated, and no compensation whatever can be claimed or will be paid to the holder of such a person.

"In making this proclamation it must be understood that it only applies to the members of the free tribes above-named who are under the jurisdiction of the Company. It is not intended to apply to, or affect, the ordinary domestic Slaves, who are heretofore recognised to be the property of their masters according to the old custom and the Law of the SULTAN OF ZANZIBAR. With such Slaves the Company has no intention to interfere; they will be dealt with according to the Sheria.

> " (Signed) GEORGE S. MACKENZIE."

Is THE PROCLAMATION RETROSPECTIVE?

"The defence is that the Proclamation is not retrospective, and therefore does not affect the plaintiff, who was bought in the time of the great famine of 1884-85.

"The plaintiff's first argument is that the Proclamation is, by its nature (that is, the wording of its clauses), retrospective. Her counsel quotes

'British East Africa,' a book compiled with the authority of the Directors of the East Africa Company, in which the following words appear on page 410:—

"One of the first acts of the Company in virtue of its treaty relations with the tribes was to institute a condition which should have the force of law, that no member of such tribes can be reduced to, or held in, servitude. The effect has been to put an end to the supply of Slaves hitherto recruited from the tribes in question, seeing that any member of those tribes discovered in servitude at the coast becomes ipso facto entitled to his freedom without right of compensation on the part of the master.

"The words 'held as Slaves' in the text of the Proclamation, and 'discovered in servitude' in the above passage are put forward as bearing a retrospective character. Another view is preferred, that the concluding part of the Proclamation meant that the minds of the Arabs were to be reassured as to their continued possession of that part of their human property not belonging to the specified tribes, that it was to be understood that this particular Proclamation applied only to the tribes just named, as if Mr. Mackenzie had said, 'As to the rest of your Slaves, those that do not belong to these tribes, I do not wish to meddle with them, they will continue to be recognised as your property.'

"A third argument is that Mr. MACKENZIE, had the occasion offered, would, in accordance with his expressions to that effect, have fixed the retrospective action of the Proclamation, and that this Court should, on high moral grounds, if the technically legal grounds failed, embrace this oppor-

tunity to fix its retroaction by a judicial decision.

"It is not clear to this Court that the Proclamation is by its nature retroactive, nor did it appear so, at the time of its promulgation, to the Consul-General at Zanzibar, for he wrote, on the 9th May, 1890, to Mr. MACKENZIE inquiring, and the following reply from the framer of the Decree is printed on page 615 of the book quoted by the plaintiff's counsel:—

British East "Copy of letter from Mr. GEORGE S. MACKENZIE to Colonel Africa, page EUAN SMITH, dated 15th May, 1890, explanatory of the Slave Proclamation.

"In reply to your No. 151 of 9th instant, I have the honour to inform you that the question of making the action of the Proclamation issued on 1st instant retrospective was not raised or discussed at the time. The matter was left purposely open, as the people themselves were so ready to admit the justice of the Proclamation that I am inclined to think that should a Slave belonging to any of the tribes named now present himself for freedom I could without difficulty fix the retrospective action of the Proclamation, but I do not think it is politic needlessly to raise the point. The question must be settled by my successor as occasion presents itself. There is no doubt that it is most desirable it should be made retrospective.

"This letter clearly shows that the retrospective action has to be fixed by a successor of the framer of the Proclamation, and as Bishop Tucker has,

after searching through the records, stated that he could not produce any decision upon the Proclamation, the Court must hold that no successor has fixed the Decree in a retrospective sense.

"As to the second view that the last paragraph was to reassure the Arabs that their 'other' lawful Slaves would be recognised, it appears to be some-

what unnecessary, as the holding of such is not in question.

"There remains the request that the Court should, on moral grounds, fix the retrospective action of this Proclamation. It does not appear to this Court, however, to be fair in principle to render the actions of people illegal (and consequently dispossess them of their otherwise lawful property) at a date prior to that of assumption of jurisdiction over them. The holding of some members of these tribes being lawful in the Sultan's dominions before Mr. Mackenzie issued his Decree, and prior to any prohibition on account of their having been brought under treaty, cannot, in the opinion of this Court, be rendered unlawful in these dominions by reason of other members of the same tribes subsequently coming under treaty protection.

"The view of the Mahomedan assessors is that 'according to the Sheria, the Proclamation is not retrospective,' and 'the Slaves from the date of the Proclamation are free; before that date they are not free.' The Court concurs, and for all the foregoing reasons hold that the plaintiff's claim for freedom under this Proclamation is not sustained.

THE QUESTION OF FUGITIVE SLAVES.

"The next claim is that, as a fugitive Slave, she is entitled to a certificate of freedom. This Native Provincial Court administering the Mahomedan law is not cognizant of any law which justifies this pleading. The most recent and important Decree affecting the mainland dominions of H. H. the Sultan known to this Court is that of 1st August, 1890, in which it is declared that all Slaves lawfully possessed on that date by H. H.'s subjects 'shall remain with their owners as at present. Their status shall be unchanged' (Vide Africa, No. 1, 1890-1891). This Decree was issued after the acquisition of the Zanzibar Protectorate by Great Britain, and under the advice of Her Majesty's Representative at Zanzibar. The Court is aware of no later Decree that cancels or modifies the rights secured by this law which were publicly guaranteed by the Sovereign of the State under the authority and sanction of the British Government. On the contrary there is an explanatory Decree of 20th August which, after reference to the Decree of 1st August, reads as follows:—

"If any Slave runs away from his master or does anything wrong, punish him as before.

"Still, on account of the deference due to the the speaker, I give the text of the opinion expressed by the Attorney General in the House of Commons during a debate at the end of last June, viz.:—

"That a British subject, no matter where, in what service or employment, he may be engaged, is breaking the British law, and is exposing himself to ponalties, if he takes part in restoring to his master, or otherwise depriving of his liberty, any person on the sole ground that he is a fugitive Slave.

"What is intended, in the opinion of this Court, by the foregoing deliverance is only that, according to British law, British subjects should refrain from taking active part in the capture and restitution of persons in servitude on the sole ground that they are fugitives from their masters. There is nothing in the statement itself, however, which alters or modifies the existing local law. From the very expressions used, the questions of British law alone appear to have been taken into consideration. Court, therefore, inclines to the opinion that at the time of the debate the Attorney General had not been put into possession of full information as to the actual laws in force in this country and the obligations of Her Majesty's Government to administer such laws. Nevertheless, even supposing that a strained view of this dictum, such as the plaintiff has put forward, namely 'that this Court is precluded from taking any action which would have the effect of restoring the Slave to her master,' were a correct one, I would submit that a judge administering by the Queen's commands the law laid down by Regulations issued under Her Majesty's Order in Council would be required by his position to decide a case upon its merits without fear or favour, and to give effect to a law that had not been modified or repealed.

"Under this dictum the plaintiff's counsel refers to the evidence given as to former judicial proceedings, and states:—

"That the Slave was brought by her master and mistress before the District Court charged with not paying the sum of four rupees per month, which, it seems, she had agreed to pay in lieu of working as a Slave in the house of her master. The case, it appears, was summarily dealt with, and the Slave was ordered either to return to the house of her master or to pay the four rupees per month which she had agreed to pay. No consideration, it appears, was given by the master under this agreement, which was thus enforced, save permission to live outside the house.

"This Court is called upon by the plaintiff to declare this judgment illegal, and to pronounce its own inability to compel service from a Slave, or the recovery of moneys under similar circumstances.

"The position taken up by the plaintiff's counsel shows that the lawfulness of domestic Slavery has been overlooked.

"In this matter the law that governs is that of ALI BIN SAID, of 1st August, 1890, Clause 9, as follows:—

"From the date of this Decree every Slave shall have the same right as any of our other subjects who are not Slaves to bring and prosecute any complaints or claims before our Kadis.

"This law has, to the knowledge of the Court, been in force for more than seven years, and Slaves have sued and been sued, charged their masters

and been charged by them, in the Courts of this country. This very suit that is now being tried is a proof positive that a Slave has civil rights. Nevertheless the plaintiff's counsel, whilst acknowledging the Slave's right to sue the master, desires this Court to declare the master's inability to sue the Slave, even on an agreement by which the Slave owns she is bound; and in consequence requires that the decision of the District Court be annulled.

"I am aware that the strict Mahommedan law deprives the Slave of the personal right to make an agreement, but the above quoted Decree modifies the Sheria, as local custom has also done, for a long time past. Slaves frequently do make agreements for service in many ways, e.g., in sailing vessels, on plantations, on caravans as porters, and as soldiers, promising to pay to their masters a certain proportion of their receipts, and such agreements are locally quite legal.

"The plaintiff acknowledged the terms of the agreement, and this Court holds that the District Court was not in error in ordering her to pay the monthly sum agreed upon, or to go back and work in her mistress's house.

"The present case has arisen out of this agreement, and (1) the quarrelling consequent upon its non-fulfilment on the part of the plaintiff, followed by (2) the alleged threatening language on the part of the defendant, show that an imperfect knowledge of the law, rather than any desire to run away from her master, caused the plaintiff to seek protection of Mr. Parker. The evidence before the Court is, in its opinion, insufficient to bring the plaintiff within the meaning of the term 'fugitive Slave,' and it therefore, for the reasons given, cannot grant the relief prayed for under this claim.

THE TREATY OF 1873.

"The next claim is that the plaintiff is held in contravention of the Treaty of 1873. This Court holds that the Treaty is not per se a matter of which it should take judicial notice, being in its nature a promise from SEYYID BARGHASH to Her Majesty to make effectual arrangements to prevent the export of Slaves from the coast of the mainland. The technical plea that Mombasa is geographically an island, and therefore cannot properly be regarded as a part of the mainland of Africa, and that therefore walking across the ford at Makupa may thus become an act of exportation in contravention of the Treaty (assuming the treaty to have the effect of law), is somewhat strained. Mombasa has been considered as part of the mainland by His Highness SAID KHALIFA in the concession of 9th October, 1888, to the East Africa Company, and by Her Majesty's Government in their recognition of the independence of Zanzibar, in which the Sultan's sovereignty is recognised 'over the islands of Zanzibar and Pemba, and over the smaller islands which lie in the neighbourhood of the above within a radius of 12 sea miles, as well as over the islands of Lamu and Mafia.'

Vide Imperial British East Africa Co.'s Treaty Book, page 55. "On the Mainland they likewise recognize as the possession of the SULTAN a line of Coast which stretches without interruption from the Minengani River, at the head of Tunghi Bay, to Kipini.

"From this it is clear that, for judicial purposes, Mombasa is part of the mainland dominions of His Highness, and therefore the plaintiff's plea is not applicable.

THE SULTAN'S DECREE OF APRIL 18TH, 1876. Number 1.

"The next claim is that the plaintiff is held in contravention of the Sultan's Decree of 18th April, 1876, the clauses of which read as follows:—

"Whereas, in disobedience of our orders, and in violation of the terms of our treaties with Great Britain, Slaves are being constantly conveyed by land from Kilwa for the purpose of being taken to the Island of Pemba:

"Be it known that we have determined to stop and by this order to prohibit all conveyance of Slaves by land under any conditions, and we have instructed our Governors on the Coast to seize and imprison those found disobeying this order, and to confiscate their Slaves.

The plaintiff's case is that she was conveyed from Jomvu to Mombasa in contravention of this Decree, and is founded upon the latter portion of the foregoing text. The opinion of both Assessors is that 'the Decree only refers to Pemba Slaves. The Sultan forbids all Slaves from being brought down to Pemba from any place. Only those Slaves who are seized by the Governors are set free. Those who are not seized are not free.'

"The Court concurs in the view that this Decree only refers to the conveyance of Slaves for export to Pemba, and, as nothing has been put forward to show that the plaintiff was to be exported to Pemba, that her retention is not proved to be in contravention of this Proclamation.

THE SULTAN'S DECREE OF APRIL 18TH, 1876. Number 2.

"The last plea for freedom is that the plaintiff is held in contravention of the second Decree of 18th April, 1876, which reads as follows:—

"To all whom it may concern of our friends on the mainland of Africa and elsewhere. Whereas, Slaves are being brought down from the lands of Nyasa, of the Yao and other parts of the coast, and there sold to dealers who take them to Pemba against our orders and the terms of the treaties with Great Britain: Be it known that we forbid the arrival of Slave caravans from the interior, and the fitting out of Slave caravans by our subjects, and have given our orders to our Governors accordingly, and all Slaves arriving at the coast will be confiscated.

"On this law both Mahommedan Assessors agree that it covers and applies to all the Sultan's dominions. Sheikh Nasur bin Cassim, the Cadi of Mombasa, holds that 'It forbids the arrival of Slave caravans and the fitting out of caravans for the purpose of obtaining Slaves, and any Slaves

that can be seen by the Governors are to be confiscated, that is, if a Governor sees a raw Slave on the coast it would be his duty to set him or her free.' Sheikh Mahommed bin Cassim reads the proclamation to cover 'all the Sultan's dominions.' All Slaves, raw Slaves, from up-country, are to be confiscated. That is to say, if a Governor sees a raw Slave on the coast it would be 'his duty to set him or her free whether he came with a caravan or not.' Sheikh Nasur bin Cassim says, 'Whether the man or woman belongs to a caravan or not, if he or she be a raw Slave, they should be set free.' Both Assessors agree that 'raw Slaves cannot after the date of the Decree be legally held.'

"Both parties to the suit admit that the plaintiff is an Mkamba who was bought from a Swahili from Jomvu in 1884-5, and the Court follows the deliverances of one of the learned Assessors that it was lawful at that time to purchase people who had not been specially brought by Proclamation under the jurisdiction of His Highness. For it was not until the morning of the 2nd August, 1890 (Vide Africa, No. 1, 1891), that the sale and purchase of domestic Slaves was abolished, when the Sultan sent his officials and cleared out and closed for ever the houses in which the traffic in domestic Slaves had been hitherto carried on by recognised native brokers.

"Apparently the learned Assessor's view is that the purchase of this Mkamba Slave from the Swahili from Jomvu was lawful, but that the bringing of the child to him at the coast was unlawful under the Proclamation, and this explains the apparent conflict in his statements. He does not contradict his numerous statements that a raw Slave arriving at the coast should be set free under this Decree of 1876.

"The Court is of opinion that the Proclamation was generally understood to refer to the caravan trade of the Nyassa, Yao, and adjacent country, for it was not until the publication of Sevyid Khalifa's Decree 'that all persons entering in his dominions after the 1st November, 1889, should be free' that the view now held by the Assessors came into existence. The Court is somewhat inclined to believe that the learned Assessors have read into the Proclamation of 1876 the idea expressed in that of 1889; nevertheless it is quite reasonable to believe that His Highness Sevyid Bhargash, acting in conference with Sir John Kirk, may have framed this Decree in the wide sense the Assessors claim for it, and this Court does not feel justified in setting aside the decision of the Assessors, particularly when that decision is supported by the literal reading of the text of the Proclamation.

"The Court therefore holds that the plaintiff, who was a Mkamba suckling, a raw Slave, at the time of her arrival at the Coast, was a raw Slave in the hands of the Swahili at Jomvu, and as such was illegally held, contrary to this Proclamation, and should be confiscated.

"The Court is prepared to grant a declaration of freedom to the plaintiff, but in order to allow an opportunity to the defendants to appeal, should they

wish to do so, defers signature of the certificate of freedom for twenty-one days.

"(Signed) CLIFFORD H. CRAUFURD,

Judge, Provincial Court.

" MOMBASA, April 25th, 1898."

We are quite sure that all our readers will heartily congratulate Bishop Tucker on the successful result of the test case which he so courageously resolved to conduct personally, and, if necessary, at his own expense, though we trust that the British public will not allow his Lordship to suffer any pecuniary loss. In one of his letters on another page to the British and Foreign Anti-Slavery Society, Bishop-Tucker declared that he felt certain so important a philanthropic body would give him its moral, and possibly its material support.

At the time of going to press, we have not heard of any Notice of Appeal having been made by the Arab defendant, though of course the 21 days had not expired when the last mail left Mombasa, and we very much hope that the case may now be considered settled. No one can tell what far-reaching effects may follow in favour of Abolition from the spirited action taken by the Bishop of East Equatorial Africa, who, we believe, is now on his way to Uganda, where we wish him every success.

LIVERPOOL AND THE SLAVE-TRADE.

From the "CHRISTIAN AGE," March 23, 1898.

ABOUT a century ago, and at the Theatre Royal, Liverpool, GEORGE F. COOKE, the tragedian, turned upon the audience, which had just hissed him, with a furious and irrelevant charge against the town's evil repute. Said he, "I have not come here to be insulted by a set of wretches, every brick in whose infernal town is cemented with an African's blood." So the story goes. Though beside the point, the charge was only too well founded. For nearly eighty years Liverpool was the head-quarters. of the English Slave-trade. By selling "prime niggers" at from £3 to £4 a head less. than the Bristol and London rate, Liverpool had beaten her two rivals hollow. In 1792 the Liverpool Slave-traders possessed a fleet of 126 ships. At the beginning of the eighteenth century Bristol had about sixty ships and London more than a hundred engaged in the execrable traffic. "Shipped by the grace of God," the bills of lading ran; so many "prime negroes," so many "negro women," "all in good order, numbered and marked as per margin," the marking being done with a red-hot iron. It has been estimated that the nett profits made by the Liverpool Slave-trading firms from 1783 to 1793 amounted to a yearly average of £1,117,647. A generation earlier there were, as has been calculated, twenty thousand negro Slaves in London.

Uganda and Zanzibar.

FOREIGN OFFICE versus COLONIAL OFFICE.

WE are very glad to find that our oft repeated opinion, that in all our African possessions and Protectorates, where Slavery, the drink question, and the welfare of the natives generally is concerned, the control ought to be under the Colonial Office, and not the Foreign Office, has received the support of so influential an organ of the Press as the Spectator, from which we quote the following article:—

"But though the unskilful and unsympathetic handling of the Soudanese troops is the proximate, it is not the ultimate cause of the trouble in Uganda. That, we believe, lies deeper, and is founded upon the initial mistake of mixing up the administration of Uganda, the middle territory and the coast territory, with the consular government at Zanzibar. The official, who under consular forms, controls the Sultan of Zanzibar, is also responsible for a totally different system of government established at the Great Lakes and the sources of the Nile. The experiment has not been, and could not be, a success. Sir ARTHUR HARDINGE is a very able man, and a very clever diplomatist, but he has, we fear, been too much occupied with the affairs of the Sultanate, and with maintaining Slavery on the islands in the teeth of the opposition offered by the British people, and the British House of Commons. No doubt he has been extraordinarily successful in this strange struggle, and has single-handed virtually, if not nominally, managed to retain a system of Slavery under the British flag; but we cannot help suspecting that in the ardour of the contest and in the flush of victory he has been unable to attend to Uganda. But even if he had not been too much occupied with other things to keep a vigilant eye on the affairs of Uganda, we doubt if the plan of placing the ultimate control of the East African Protectorate in the hands of the Consul at Zanzibar could ever have succeeded. There is yet another defect of organisation to be noted. It is an anomaly, and a very dangerous one, that Uganda should be under the Foreign Office. The business of the Foreign Office and its officials is to conduct our foreign relations, and to manage international questions. When we set the Foreign Office to administer, we set it about work which it is not fit to do, either by tradition or by constitution. No doubt the Foreign Office is packed with able men-its officials just now probably show a higher average of ability than those of any other Department-but this does not make it capable of administering savage countries with care and discretion. The heads of the chiefs are—and quite properly—full of Germany, or Russia, or France, and not of such questions as, 'Are things going properly in Uganda? and, if not, what is the best way of putting them right?' The territory under the Foreign Office, by necessity, never gets the Department's fullest and keenest attention,"

Zanzibar and Pemba.

THE report of the Anti-Slavery Committee of the Meeting for Sufferings was presented, in accordance with the minute adopted by the yearly meeting

last year with regard to Zanzibar and Pemba, and the Industrial Mission then proposed to be established on the latter island.

Mr. JOSEPH ALBERT PEASE, M.P., speaking by request of the Clerk, reminded Friends that it was in 1861 that England first obtained control at Zanzibar, though it was not until 1890 that the control was made supreme, and our right recognised to nominate the Sultan. From 1861 to 1890 several Decrees were issued aiming at the gradual suppression of Slavery. In 1884, Sir John Kirk said that the time had come for every Slave to be given his full freedom; but very little had been done towards that yet. In 1873, however, it was decreed that no Slaves could legally be brought in from the mainland, and all brought in since had been brought in illegally. In 1892 it was decreed that all children of Slaves born thereafter should be free, but the birthrate was very small. The whole number of the Slaves now on the islands were practically detained illegally under the authority of the British Government. Last year it was decreed that all Slaves should be freed, with the exception of those females. in the status of concubines; but as the proportion of female Slaves to male was as four to one, it would be seen what a weapon was placed in the hands of the Arab Slavemasters. We had never, when liberating Slaves on the Gold Coast or elsewhere, made any difference between the sexes. Our missionaries there, and Donald Mackenzie, who went out to make inquiries, were represented by the Government to have declared themselves in favour of this exception, but both DONALD MACKENZIE and the missionaries had declared that they had been grievously misrepresented. Sanction had been given for the payment of compensation to the masters. As Friends they would oppose the Government doing this at all, but if it were to be done every master should be compelled to send in his claims at once. The English and Indian advisers. of the Zanzibar Government had always declared for gradual instead of immediate emancipation, fearing financial difficulties, and possible rebellion by the Arabs. But they would be better persons to administer the liberating decree than the Mohammedan officials, with pro-Slavery feelings, who were entrusted with this at present. This should be the next point that Friends should agitate about. Again, it was most degrading that the Government should actually be giving papers of freedom to individuals in a region over which the British flag flies, instead of making freedom of universal application. In the ten-mile strip on the mainland under the control of our Government, the liberating decree did not even apply at all, and Slaves wanting to be free had to run away and get outside the limits of that strip to secure their rights... He urged that influence should be brought to bear on Members of Parliament throughout the country to induce the Government to take vigorous action. Only about 200 Slaves were liberated during the first nine months of the operation of the decree. Only by constantly drawing the attention of Members of Parliament to this subject would emancipation be secured. Slaves when ill-treated would run to the protection of THEODORE BURTT and his friends, and in every case he was able to secure their freedom. In one case, where a poor Arab Slave-girl sought Bishop Tucker, with her shoulders still bleeding from the lash, her master claimed her, and his right was now being contested in the courts. We must continue to agitate until every negro on the islands and in the mainland protectorate had the same right of freedom as ourselves. He knew there were difficulties in the way, mostly financial, but this should not be allowed to stop it.—The Friend, May 27th, 1898.

Several other Friends addressed the Meeting.

Pemba and Slavery.

To the Editor of the "SPECTATOR."

SIR,—In an article in the Spectator about two and a half years ago (December 28th, 1895), you made a suggestion that the Society of Friends should set itself to grapple with the question of Slavery on the Zanzibar Coast. You suggested that they should purchase property on the Island of Pemba, adjacent to Zanzibar, and "set themselves deliberately to governand educate, in the highest sense of the word education, the emancipated Slaves." It may interest your readers to know that this suggestion has not been made to deaf ears, and, though I am unable to say whether in direct consequence of your remarks, a start has been made almost exactly on the lines you indicated. The Friends' Industrial Mission, Pemba, has purchased a plantation of about 300 acres, stocked with clove trees and cocoa nut palms, near the sea, and known as Banani. A house (whose timbers of West Australian wood are designed to resist the rapacity of white ants) has been sent out from this country for the use of the members of the Society of Friends, five in number, who have volunteered as Missionaries to the Island. Freed Slaves are already busy preparing the foundations for this house, and are at work in other ways on the estate; the training of the emancipated Slaves in the use of tools, and in habits of industry and thrift, and their education, is, as you suggested it should be, one of the foremost objects of the Mission.

It is to be hoped that the Mission will be of use in making known among the Slaves still unfreed how to obtain emancipation, and in maintaining their rights. The so-called Emancipation Decree of April, 1897, has, in the opinion of these Friend Missionaries, been in most respects a failure; the zeal of the officials seems to have rapidly disappeared; the Decree being published in Arabic only, was incomprehensible to the majority of the Slaves, and in many cases their abortive efforts at freedom have only tightened their chains. During the first six months after the publication of the Decree it is believed that only about 20 Slaves out of 55,000 in Pemba have obtained their freedom. In view of this fact, the Friends' Mission continues to urge that the execution of the Decree should be entrusted to Englishmen, the Arab Walis being by no means to be trusted with such a business; that the strip of mainland which was not included in the Decree should likewise be included, and that compensation should be paid only for Slaves who are freed at once. They are also calling the attention of officials to the state of the prison where Slaves are confined, and are generally making themselves known—perhaps disliked—as the champions of the Slaves.

I may add that the Friends who went out on a preliminary journey to Pemba received much help and kindness from some of the English officials, and that an account of the condition and prospects of the Islands has been published by one of them in a small volume entitled "Banani."

Spectator, April 30th.

I am, Sir, etc., LIBERTAS.

The Anti-Slavery Movement.

MR. E. W. BROOKS AT CROMER.

THE ZANZIBAR PROTECTORATE.

By the kind invitation of the Dowager Lady Buxton, a drawing-room meeting was held at Colne House, Cromer, on Wednesday, April 13th. The object of the gathering was to hear an address, on "Slavery under the British Flag," from Mr. E. W. Brooks, of the British and Foreign Anti-Slavery Society, and Secretary of the Society of Friends' Industrial Mission in the island of Pemba, East Africa.

Mr. C. Louis Buxton presided, and in a house, whose walls were adorned with the portraits of world-wide philanthropists of an earlier day, were assembled many ladies and gentlemen. Among others present were:—Mr. H. Broadhurst, M.P., Mr. and Mrs. R. H. J. Gurney, Mr. and Mrs. Andrew Johnston, Miss A. C. Buxton, Mrs. Gurney Hoare, Rev. J. C. and Mrs. Callis, Rev. H. C. Fitch, Rev. — Hoste, Rev. A. E. Cooney, Miss Upcher, the Misses Harbord (Southrepps), Miss Neville (Norwich), Mrs. Moore (Runton), Miss Fitch, Miss K. Fitch, Miss M. Fitch, Mr. E. Hinds (Norwich), and Captain Sherling (Cromer), etc.

The Chairman said they had met to learn what they could of the position of Slavery in the world at the present time, but more especially as to its position in the British Empire. It was certainly true, and the more to be regretted, that people of both Parties in this country had not taken a decided line against Slavery in all its forms, although many believed that Parliament and the country would act if more were known about it. It was for the purpose of acquiring more knowledge that their meeting had been called. He hoped that information would be spread among all classes that would help to abolish Slavery, of whatever description. An old friend of his, speaking to him recently, said that the direct result of the teaching of his grandfather, and those working with him, was to improve the tone of the nation generally. It was that improved tone which made England, as a nation, successful to govern these natives in a way no other nation was able to do. The duty of everyone of them was to keep up that improved tone and good result, not only on philanthropic, but on humanitarian grounds as well. Mr. Buxton then introduced Mr. Brooks, as a great authority on these matters, to address the meeting.

Mr. Brooks said he felt it an honour he never expected to receive to advocate under that roof the cause that had brought them together that day. Those of them who had lived a tolerably long life had passed a large portion of it in the full belief that we, as a nation, were free from all

complicity in the sin and shame of Slavery. If there were any old enough to remember the anti-Slavery agitation in the "thirties," they would recollect that, as a result of it, Slavery was abolished in the British West Indies, since which time there had, until recently, been no Slavery under British government, and it was probable that a large majority of the inhabitants of these islands believed that to be the case still. Such, however, was not the fact. How came it about that, after such a long period of freedom from all complicity in Slavery, we had again been brought into the shame of it? Why, in this way. In the year 1890 an exchange of territory took place between the Government of this country and that of Germany. The island of Heligoland, near the mouth of the Elbe, which had long been a British possession, was ceded to Germany, in exchange for the Protectorate of Zanzibar. Why this is called a protectorate, and not a possession, it is hard to say, for our control therein is absolute and unquestioned. They were aware that the Slave-trade existed, more or less, over nearly the whole of Equatorial Africa; it was carried on chiefly by a race of men known as Arabs, who were Mohammedans, and who looked to Zanzibar as their headquarters and the chief market for their Slaves. As long, therefore, as Slavery existed in Zanzibar, under the shadow of British authority, the Slave-trading Arabs could not regard seriously our professed opposition to Slavery; but, on the other hand, let Slavery be abolished in Zanzibar, and the key-stone was removed from the edifice of Slavery, which overshadowed so much of the entire continent of Africa. After pressure had been brought on successive Governments, in February, 1897, Lord Salisbury issued a voluminous dispatch to Sir A. HARDINGE, the British Agent-General at Zanzibar, wherein he was instructed to secure the abolition of the "legal status" of Slavery in the islands, and, in pursuance of this instruction, the Sultan promulgated a Decree of Abolition on April 6th following. This was gladly received by the friends of freedom, and hopes were built thereupon that within a short time Slavery in Zanzibar and Pemba would cease to exist. Later news had, however, shown them that the Decree, imperfect as it was originally, was not carried out. In an official report, issued in September last, by Vice-Consul O'Sullivan, of Pemba, respecting that island, it was stated that not more than a score of Slaves (out of some 50,000) had received their freedom under the provisions of the Decree during the first six months of its operation, and I am reliably informed that that number has been only slightly increased up to the present time. Thus apparently is the realisation of our hopes again indefinitely deferred, and so it will continue until the people of England insist on the fulfilment of the promises of emancipation that have been repeatedly made. Mr. Brooks concluded an earnest address by asking his hearers to pursue the judicial practice of reading into the Emancipation Act of 1838, whereby "Slavery was for ever abolished in the British Colonies, plantations, and possessions." the undoubted intention of those who framed and enacted it, which was

that wherever the power of England was supreme "Slavery should be for ever abolished."

Mr. Andrew Johnston moved, and Mr. H. Broadhurst, M.P., seconded, a vote of thanks to Mr. Brooks for his address. In reply, Mr. Brooks said that under date February 8th of this year, Mr. Burt wrote that over 200 Slaves were waiting their turn to obtain their freedom, and there was only one Commissioner in the Island to investigate every case of the 60,000 Slaves it contained. Before the people got into that condition of freedom how long were they to wait? He wanted to know why a proclamation of emancipation could not be issued by which all these people could be set free. That, and that only, would be the only satisfactory method of meeting the views of himself and those who thought with him on this question.

Demba.

SIR ARTHUR HARDINGE, H. B. M.'s Agent and Consul General, left for Pemba on board the s.s. *Kilwa* on Sunday morning, and returned at mid-day to-day. He was accompanied by Mr. Dundas, H. B. M.'s Vice-Consul. General Sir LLOYD MATHEWS with Mr. ALEXANDER also paid a visit to Pemba, going as far north as Weti.

SIR ARTHUR HARDINGE paid a visit to the Friends' Industrial Mission, and was keenly interested in hearing of the prospects of industrial work being started. It is Pemba's real need at present. We are not so sure that Pemba will not take the lead of Zanzibar in a sound labour policy, the island's isolation is its opportunity, the life there being more settled than in Zanzibar island, and the interests of the shamba holders more single. He who comes along with a workable labour system able to be grafted on to our peculiar local conditions is a friend indeed.—Zanzibar Gazette, 20th April, 1898.

From the Special Correspondent of the "ZANZIBAR GAZETTE."

TRULY the 18th and 19th of April should be regarded as "red letter" days in Pemba, for our island was visited by so many of the great men of Zanzibar that one is almost inclined to wonder how Unguja managed to conduct itself with propriety during the absence of its directors, paymasters, editors, and so forth. However that may be, we in Pemba were very glad to see them, and though only a small contingent visited our chief town of Chaki-Chaki, still the fact that those two—we are afraid it cannot be made more than two—got safely back again may possibly encourage the others to venture on the next opportunity. There are many things of interest in Chaki-Chaki. First of all, the approach through the lanes of beautiful mangroves—with the occasional glimpses of the old Portuguese fort and the picturesque residence of our Port Officer, and the imposing flag-staff with the red flag showing strong against the

blue sky, must impress any visitor with a feeling of pleasure. Then, too, we can boast with reason of our landing accommodation—we have a pier! where else among these islands does such an evidence of civilisation appear?—(no, we did not mean to be facetious)-where else can the residents promenade up and down in the evening under the light of the lamps while listening to the strains of the-but there, we will not provoke our fellow-islanders to jealousy too hard to bear by a too fascinating description of our superiority in this matter. Ascending by a very imposing flight of broad stairs, we arrive at another promenade almost like a bridge, with deep valleys on either side—here there is a shady waiting shed with comfortable seats commanding a most beautiful view right across the bay, and often in the evening the coast line of Africa is plainly to be seen. Here, then, were gathered sundry of the inhabitants of our metropolis on the afternoon of the 18th, anxiously looking for the arrival of those high personages of Zanzibar-who were as yet, to many of us, but a name, but a name to be uttered with deep humility. Presently two boats were seen to emerge from amid the green of the mangroves, and were rowed smartly towards the pier. Here we may state that—(no doubt lest our distinguished guests should be made uncomfortable by the display of our superior accommodation)—the two chief portions of our pier had been carefully removed. Upon the remaining portions, however, there was abundant room for the two boats to disembark their passengers. We were glad to find that our genial Wali, SULIEMAN BIN MBARAK, and our worthy Kathi, SULIEMAN BIN SEYD, had accompanied Vice-Consul O'SULLIVAN in going to meet the steamer. Archdeacon FARLER, too-who, though not our fellow-townsman yet, will shortly be so, we trusthad also lent himself and boat to do honour to the occasion. We are bound to confess we were sorry not to see the General's substantial form among the visitors, but when we were told that he had gone north for the purpose of strengthening the hands of those who were endeavouring to stop the exportation of Slaves to Muscat, we were abundantly satisfied. The gentleman who edits this paper, too, had gone north in the interest of the lepers, we heard, so we had to forgive his indifference to the charms of Chaki-Chaki. We found the Consul-General, however, as courteous and pleasant as ever, now talking guttural Arabic with the Wali, and the next minute saying something pleasant to an English lady only recently arrived, and making himself, as Sir ARTHUR always does, agreeable to all around him. Mr. DUNDAS accompanied Sir ARTHUR HARDINGE, and though his face is new to most of us, still we trust he will take away a pleasant impression of our town and townspeople.

The procession having arrived at the Custom House, we lost it for a while—no doubt while Mr. and Mrs. EDIB bid the visitors welcome. Presently it resumed its way until the Consulate closed upon it for the rest of that day.

On the 19th, after the Consular business of inducting Mr. EDIB into the Vice-Consular office, in order that Dr. and Mrs. O'SULLIVAN may take a well-earned holiday, Sir ARTHUR HARDINGE, accompanied by Mr. EDIB, paid a visit to Banani, where the Friends' Industrial Mission have purchased a large and very beautful shamba, and where they hope to do much useful work in time to come. Sir ARTHUR had a hurried look round the shore portion of the shamba, and inspected the building of the frame house, and talked, in an informal way, upon many points of interest to the Mission, and, indeed, to the whole island, with reference to the employment of free labour.

Leaving Banani, the Consul-General was taken in the Friends' boat, accompanied by one of their number, to Tundauwa, where the Friend in question introduced to the notice of General Sir WM. LLOYD MATHEWS a petition, signed by thirty of the residents

of Chaki-Chaki, asking that a post-office may be established at Chaki-Chaki. The General, while giving no definite promise, received the suggestion encouragingly. The Consul-General, too, to whom the matter was also mentioned, seemed to consider it very necessary; while the Postmaster-General is, we know, anxious to have an office here, for there is in our Custom Office a teak-wood partition, with all necessary pigeon-holes and shuttered windows, that bears silent witness to previous efforts made in this direction.

Returning home that same evening, we passed the Vice-Consul's boat, with our kindly Doctor and Mrs. O'SULLIVAN on board, and greetings and good wishes were exchanged across the water, as they sailed on towards the Kilwa, which was already whistling with impatience.—Zanzibar Gazette, May 4, 1898.

We publish the above rather amusing description of the visit of Her Majesty's Representative, Sir Arthur Hardinge, to Pemba, because probably most of our readers will forget that, until the departure of Mr. Donald Mackenzie from England, on February 1st, 1895, to explore the Slave island of Pemba, as special envoy from the British and Foreign Anti-Slavery Society, scarcely any European had ever crossed that island. The condition of its Slave population was then almost unknown, even to Her Majesty's officials, either in England or Zanzibar, and even now these officials are unable to tell us how many Slaves have been set free under the much-vaunted, but very inoperative, Decree of April 6, 1897.

Cuba.

THE FIRST ANTI-SLAVERY AGITATOR.

THE man who will raise the Cuban flag over Havana, should the island be liberated from Spanish rule, has already been selected. This is JUAN ARMO, who has been conspiring against the Spanish Government for fifty-five years, and is now nearly ninety. He is living in Tampa at present, and he has the distinction of being the first man who bled in endeavouring to free Cuba in the first insurrection, in 1850. It was in 1843, however, that his revolutionary work began, in anti-Slavery movement against the Spanish Government, for which he was imprisoned. In 1848 he was the leading spirit in a rising at the city of Matanzas, and in 1850 he attacked and seized the city of Cardenas. In October of that year he, with four other men, attacked a detachment of fifty Spaniards, who came to arrest him, and succeeded in killing seventeen of them, but he and his comrades were all overpowered and left for dead, he himself having two ribs broken, and two bullet wounds in his body. When he recovered consciousness, he managed to crawl to a house, where his wounds were treated, and, on his recovery, he again took the field, and continued conspiring until 1855, when he was caught, and sent to Spain in chains. He managed to escape, however, and in 1866 he arrived in New York to take part in the preparations for the uprising of 1868, while during the ten years' war he took several expeditions to Cuba. After the Peace of Zanjon in 1878 he protested, and kept on rioting against Spain until the revolutions of 1895, when, on account of his age, the Cubans would not let him take further part in the war. He is a man of patriarchal appearance, and is still vigorous, walking with a firm tread and erect head. He is also the author of a book on the political struggles of Cuba, which is described as one of the best contributions to the history of the island.—Birmingham Post.

What is Meant by the Abolition of the Legal Status of Slavery.

By Joseph G. Alexander, LL.B.

DEAR SIR,—It seems to me very necessary that attention should be called to the strange misconception of the true meaning of the phrase—"the abolition of the legal status of Slavery," disclosed in the House of Commons debate of last February, as reported in the last issue of the Anti-Slavery Reporter (page 14). I venture, therefore, to crave a little of your space for this purpose.

The Under-Secretary for Foreign Affairs, Mr. GEORGE CURZON, used the

following language:-

"I invite hon. gentlemen, and especially my hon. friend (Sir ROBERT REID)—who, with his legal acumen, need not be reminded of the distinction I am about to draw—to remember that the abolition of the legal status of Slavery is not the same thing as the abolition of Slavery itself. If Slavery itself is abolished, every Slave becomes ipso facto free from that moment; he is free to run away from his master or his service, and to do what he pleases."

Rarely, I should think, can a minister of the Crown have made in the House of Commons a more fallacious and groundless statement than that contained in the above sentence. "The legal status of Slavery" is Slavery; if you abolish the legal status, you abolish the institution itself. The word "status," as will be found on reference to the great authority of Austin's "Province of Jurisprudence," simply means the combination of rights and duties, capacities and disabilities, attached by positive law to any personal condition, such as those of parent or child, guardian or ward, master or slave. When the status of Slavery is abolished, there are no longer any special disabilities attaching by law to the persons who were formerly Slaves, and they are as free to leave their former masters, if so minded, as any other members of the community to change their residence and occupation. If it be true, as Mr. Curzon clearly implies, that the Slaves are not yet free to leave their masters in Zanzibar, it must be because the legal status of Slavery has not in fact been abolished; -unless, indeed, their liberty in this respect has been curtailed by some special enactment; but of this no mention was made in the debate, nor am I aware that such an enactment has been adopted. If Mr. Curzon's interpretation of the Sultan's Decree be correct, that Decree has failed to accomplish its professed purpose, and must be pronounced a fraud, both upon the Slave population of the islands and upon the British public. On this point, however, I should prefer the opinion of the law officers of the Crown to that of Sir ARTHUR HARDINGE or Mr. Curzon; my own reading of the Decree would rather be that it does in fact abolish the legal status, and that the Slaves are already de jure free. This view seems, for a moment at least, to have been adopted by Mr. Curzon himself, for he said, a little further on in his speech (Reporter, at page 15), that "no Slave now in effect exists." If so, no authority in Zanzibar, Arab or British, has any right to prevent a so-called Slave from leaving his master, and the claim of either masters or Government to detain the Slaves till they go through a process of examination and receive papers of liberation is altogether inadmissible.

The true meaning of the phrase, "the abolition of the legal status of Slavery," is shown conclusively by the precedent to which Mr. Curzon himself referred, and which the ANTI-SLAVERY SOCIETY has for years past desired to see followed in the Zanzibar Sultanate—that of British India. Mr. J. H. Bell, in his "British Folks and British India," tells how, in 1843, "by a stroke of the pen," the East India Company, moved by the representations of Mr. Joseph Pease, of Feethams (the great-great uncle of Mr. J. A. Pease, M P.) abolished Slavery throughout the territories of the Company. Speaking of an interview with Mr. Secretary MELVILLE, the author of this beneficent act, Joseph Pease writes: "With inexpressible pleasure in his countenance, he handed me the Act of the President of the Council of India abolishing Slavery throughout that vast empire, remarking, 'You have had something to do with this,' well knowing it belonged to himself, though he did not acknowledge it." This measure contained the following clauses, which tersely define the true effect of abolishing the legal status of Slavery :-

"2. No rights arising out of an alleged property in the person and services of another as Slave shall be enforced by any civil or criminal court, or magistrate, within the territories of the East India Company.

"3. No person who may have acquired property by his own industry, or by the exercise of any art, calling, or profession, or by inheritance, assignment, or bequest, shall be dispossessed of such property, or prevented taking possession thereof, on the ground that such person, or the person from whom the property may have been derived, was a Slave.

"4. Any act which would be a penal offence if done to a free man shall be equally an offence if done to any person on the pretext of his being in a

condition of Slavery."

But why, it may be asked, if the abolition of the legal status be in fact the same thing as the abolition of Slavery, has the ANTI-SLAVERY SOCIETY resorted to this circumlocution? The answer is, that the phrase has been used to indicate a particular method of arriving at the same great result as was attained by the emancipation of Slaves in the West Indies, a method differing from that which was then employed. There Slavery was abolished by public Proclamation as from a given date; the day was marked by great meetings and public thanksgivings; and had it not been that Christian missionaries had long been working amongst the Slave population, teaching them patiently to submit to the oppression which they endured, to

look to God in prayer for their deliverance, and to thank Him for the answer to their prayers when that deliverance was granted, there might very probably have been disturbances, such as have occasionally (though rarely) attended emancipation elsewhere. The course adopted in India was one better adapted to the circumstances of that country, and, as our Society conceived, to those of Zanzibar also. Emancipation was effected by a change of law which only gradually came to the knowledge of the people benefited by it. Where cruelty or harsh treatment led Slaves to run away from their masters, if the latter sought to obtain the assistance of the Courts in reducing them again to servitude, they discovered that the only means left to them for retaining the services of their quondam Slaves was good treatment. Little by little the entire population came to understand that, under British rule, the distinction between master and Slave no longer existed. Thus, without any convulsion dangerous to the State or to society, silently and unconsciously, "from ten to twelve millions of Slaves" (this is JOSEPH PEASE's figure, given at p. 166 of the book already cited) passed from the condition of chattels to that of free men and women. Mr. Curzon is quite right in saying of the ANTI-SLAVERY SOCIETY, as well as of the Government, "All of us desired to effect a great social revolution with the minimum of social and economic disturbance." (Reporter, p. 15.)

Unhappily, in their attempt to follow the example set by the various administrations which have abolished Slavery in British India, the Straits Settlements, the Gold Coast, Cyprus, and elsewhere, the present Government have wholly departed from the spirit in which their predecessors had acted. One of the advantages of the method adopted in these cases was that it avoided the evil precedent of compensation to Slave-owners created in the case of the West Indies, because it operated to deprive a master of the labour of his Slaves only where he had failed to attach them to himself by kind and just treatment. But Sir ARTHUR HARDINGE insisted that the Arabs of Zanzibar must have compensation paid them whenever they could prove that the Slave had not been illegally acquired under the existing Arab law. Lord Salisbury, in his dispatch to Sir A. Hardinge, adopted this view, supporting it by a fantastic construction of the Decree of 1890, which, as Mr. J. A. Pease has shown, reads into the clause providing that "the status of the Slaves should remain unchanged," the words "for ever." His lordship laid down the monstrous doctrine that the British Government, having assented to that Decree, is precluded for all time from making any change in their status, except on payment of full compensation to their masters! Thus was introduced, as the direct result of the provision for compensation, the elaborate procedure under which every individual Slave has to prove his right to that freedom which the proclamation of the SULTAN professes to have already conferred on them all. The natural consequence is that emancipation proceeds at so ridiculously slow a pace that the solitary official employed in the work on Pemba had only succeeded in emancipating rather more than 200 Slaves when we last heard from the island; whilst the total number freed on the two islands is put by General Mathews himself at only 1,140 up to the 27th January last. At this rate, the whole generation of existing Slaves will pass away long before the emancipation is complete. On these points, however, it is not necessary for me to dwell. My object has been to correct the erroneous explanation of the phrase, "abolition of the legal status," which Mr. Curzon gave to the House of Commons, and, at the same time to exonerate the Anti-Slavery Society from the implied accusation of having asked for something less than the abolition of Slavery. Emancipation, complete and unconditional, has always been, and, I trust, always will be, its demand.

Yours, etc.,

JOSEPH G. ALEXANDER.

To the Editor, Anti-Slavery Reporter.

June, 1898.

The Ihome of the May Meetings.

PLACE OF EXETER HALL IN OUR RELIGIOUS AND MUSICAL HISTORY.

[Exclusive to the "LEADER."]

Just now the May Meetings are in full swing at Exeter Hall.

In April, May, June, and July of every year some part of the premises is in daily use, while on some days the big auditorium is filled three times—morning, afternoon, and evening.

Mr. Hooper, the financial secretary, gave a Leader representative some

interesting reminiscences of the old place.

"It was built, in 1831, to provide a meeting-place for societies and charities. Formerly, there was no suitable hall in London; and, strange as it may now seem, some of the meetings used to be held at the Freemasons' Tavern."

The Exeter Hall idea was due to the genius of one Brooks, who suggested it in 1822.

The May Meeting movement practically began when the hall was built, and has spread until there is to-day hardly a religious society of importance that does not hold its assembly about this season of the year.

The PRINCE CONSORT made his first public speech in England from its platform. This was in June, 1840, when he took the chair at an Anti-

Slavery meeting.

Sir Robert Peel, Daniel O'Connell, and—low down upon the list!— WILLIAM EWART GLADSTONE were among those present. Albert the Good came again in 1843, when he presided at a meeting on behalf of Christian Union.

Zanzibar.

3ts Development and Prospect.

From the "ZANZIBAR GAZETTE."

DR. SPURRIER, who is visiting Durban in charge of SEYD ALI, the young son of the Sultan of Zanzibar, is well in touch with the course of affairs in the East Coast Protectorate, and the other day he favoured a representative of the Natal Mercury with some interesting details on the growth and development of the island. Speaking of the object of his tour with the young Seyd, Dr. Spurrier said the Sultan himself, before he came to the throne, was of a very studious disposition, and for years he followed a course of study, paying particular attention to history, to European politics, and to the progress of European influence in Africa. Amongst the Arabs he is well known for his literary attainments; he has written and published several small works in prose, and he is a poet of no mean reputation among the Arabs. He was always determined that his only son should be as well educated as possible. The latter is heir to very considerable private estates, and, in order to take his station in life, it has been considered advisable to equip him with a Western education. He has for some little time been under the care of a European tutor, and has been grounded in the rudiments of ordinary education. Special attention has been given to geography, and the next three months he will spend in South Africa, with the object of becoming acquainted with European life and surroundings, before proceeding to England to school. During his tour of South Africa he will be brought to the spots associated with modern South African history.

"Has the Sultan himself ever been round these Colonies?" asked the Pressman.

"No; like most Orientals, he travels very little; but he is contemplating a visit to England, and he is particularly anxious, I may say, to be able to take a ticket at Mombasa, and journey overland, by way of Cairo. He is very much interested in the great railway scheme of Mr. Rhodes, and is anxious to see the extremities of the Continent connected up by telegraph and railway lines."

"As regards Zanzibar, I suppose there is a sort of development going on, as in this end of the Continent?"

"There is a steady development. The opening-up of neither Dar-es-Salaam as the German capital, nor Mombasa as the outlet for British Central Africa, has had any effect upon the trade of the port. Indeed, the latter port gets most of its requirements from Zanzibar, though it is being rapidly developed, for a hundred miles of railway are now being completed from Mombasa."

"Affairs, then, have settled down since the recent bombardment of Zanzibar?"

"Yes, the place has taken new life since then. Many of the obstructions

to progress have been cleared away, and the Sultan has co-operated and done all in his power to assist Zanzibar along the path of progress."

"The freeing of the Slaves passed off very peacefully, and the best interests of the former owners and the former Slaves have been seen to thoroughly. But the price has to be paid, and the Zanzibar Government has been very much pushed for 'ways and means,' in consequence of the large amount of compensation which was demanded by the owners for the Slaves they legally held. In a great many instances no change has taken place in the relations between the Arabs and the Slaves. The condition of things existing previously has been so long in vogue, and so satisfactory to both parties, that they have both been content to let things go on without any radical change. Over a largely-increasing area an equivalent for rent is being paid by the freed Slaves on the estate, by giving three days' labour per week, in return for which they get housing and food supplies. A considerable amount of regular charity is dispensed by the Arabs, and the Eastern traditional hospitality of the people has in no way diminished by the change which has come over them."

"How has trade been affected by it?"

"Prosperity has diminished, but is not ended. They find times are not what they were, but they do not consider them hopeless. The feeling on the part of Europeans to 'end the Arab' has rather given place to a determination to 'mend the Arab.' There are distinct signs of the Arabs waking up to the growing needs of the times, and the Zanzibar Government has gone to the extent of appointing a Director of Agriculture, for the planting interest, both in Zanzibar and in Pemba. Mr. R. N. LYNE has been appointed to this post only nine months, yet he has established Government nurseries of tropical products, and these are supplied to the Arabs where reasonable hopes are entertained of their being properly looked after, and proving useful. He has introduced, for the first time, agricultural implements, and he has experimented with the drying of cloves, chillies, and other staple products of the island. He has been very careful to use for hisappliances only such material as can be readily obtained by the Arabs themselves, for he thinks that the tide of prosperity will move far and wide over the island, if only the best use is made of the means at hand. The means of the Arabs do not at present allow of extensive Western methods of growing and preparing crops for the market, but, in order to give the Arabs on both islands an insight into how they can improve their positions, he has called large meetings in both Pemba and Zanzibar, and he has placed side by side with their products those of their competitors in Singapore, Java, Sumatra, and the West Indies, so that they have had a complete object-lesson of the quality of Zanzibar export compared with that of other places, and they understood for the first time the difference in prices ruling between them. The Arabs have taken the greatest interest in the work, and the Government is looking confidently to great improvements on the shambas. It is probable

that the Sultan's own estates will be thoroughly taken in hand before very long, and, under competent management they should yield a considerably increased revenue."

"How do the Zanzibar products stand as to quantity?"

"The soil of Zanzibar is not an ideal soil for culture, but, thanks to the humidity of the climate, and the even temperature, an amazing quantity of crops is obtainable. There is also a distinct tendency on the part of the Swahilis to settle down on small holdings, a fact which may be due to the remission by the Sultan of taxes which were formerly levied."

"What about interior development?"

"Excellent carriage roads now cross the island, and lead north and south for some eight miles, continued by well-kept bridle-paths. A local Brighton has been developed on the east coast of Chwaka, which is becoming a growing pleasure and health resort. The site of the new Government settlement is perfectly healthy, the full force of the breeze directly off the Indian Ocean being always obtained there. Zanzibar itself has of late years distinctly improved in health. Perhaps this is due to the moderate lives led by the residents, a fact which is in distinct contrast to what is to be witnessed between Zanzibar and Durban."

"What are the advantages of the island from an imperial point of view?"

"Zanzibar stands nearly alone for its very plentiful supply of pure water to the shipping along the East Coast. For the Navy, coaling is rendered a most expeditious proceeding; while stores, in the way of meat, poultry, and fruit, can be obtained in abundance, and very cheaply. The harbour is one of the coolest to lie in. It affords shelter in either monsoon, and ships can always manage to secure quiet water, together with freshening breeze. Zanzibar is a most popular resort of the naval officers. On each occasion of the squadron's visit to the island, Admiral Rawson has spent three days in Chwaka, and has derived much benefit from his stay. No one going up by the East Coast route can visit Zanzibar without being pleased with the place. The island affords a unique glimpse into Eastern life, and with this is obtainable practically every European comfort—barring hotels, such as Durban is so well supplied with."

Sorm of Bequest to the Anti-Slavery Society.

"I give to the Treasurer of the Anti-Slavery Society, or to the person for the time being acting as such, whose receipt I direct shall be a full discharge for the same, the sum of £ sterling (free of Legacy Duty), to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate as is legally applicable to such purpose, and in priority to all other payments thereout."

West Africa.

INCIDENTS IN THE HOUSE OF COMMONS.

SIR C. DILKE asked the Secretary for the Colonies whether he had received from the Governor of Lagos the report called for last November as to the re-enslavement of escaped Ijesha Slaves by order of the British Resident at Ibadan and the Governor of Lagos, and what steps were being taken to enforce the promised abolition of the legal status of Slavery in the Lagos Protectorate.

Mr. Chalberlain: I have received a report that three Slaves who had escaped from Ibadan to Ijesha, in both of which places the legal status of domestic Slavery exists, were restored to their owner by order of the British Resident. Instructions will be given to the British officers in the Protectorate not to assist in the recapture of Slaves. No promise has been made to abolish domestic Slavery in these territories, and it would be impracticable to do so immediately, even if treaty engagements allowed it. But the subject will have my careful attention, and in the meantime the system appears to be gradually dying out, and every possible encouragement will be given to the substitution of voluntary service.

VOTE FOR COLONIAL SERVICES.

On the vote for £161,000 for Colonial Services in West Africa, Mr. LABOUCHERE called attention to the pledge of the First Lord of the Treasury that members should have notice of this before it came on.

Mr. CHAMBERLAIN said the only promise made was that whenever the vote came on he should be prepared to defend it. The explanation of the amount was that we were extending our colonies in West Africa and it was necessary to police those districts.

Mr. LABOUCHERE objected to the right hon. Gentleman as Secretary of State for the Colonies. He seemed to be actuated by a desire to lead the party opposite. (Cries of "Order.") He had embarked upon a policy of expansion and practically defied France, Lord Salisbury had, he said, however, saved the situation.

Mr. DILLON protested against the taunts which had been hurled against France. What he wanted to know was whether it was in the public interest that the Colonial Secretary had read, day after day, sensational telegrams in the House calculated to influence public opinion.

Mr. CHAMBERLAIN said it was impossible for the Government to keep faith with the French Government and publish the papers in regard to West Africa until the negotiations in Paris were concluded. With regard to the telegrams he had read, he had refrained from commenting in any way upon them and had contented himself with giving the information to the House in the baldest way possible. The Conference in Paris was now proceeding, but until a satisfactory settlement had been arrived at he could not publish

the papers. The right hon. Gentleman proceeded to describe the history of the West African Colonies, and said our policy has been to make the Colonies self-supporting and not to embark upon premature military occupation. Within the last few years the forces of other nations had pushed their way into the interior and had shut out Sierra Leone and the Gambia. It was a most lamentable fact that we had allowed ourselves to be forestalled in those places, but they were determined that the same fate should not attend the Niger and the Gold Coast. If this extension of France were permitted to go on without any corresponding extension on our part our Colonies would be strangled. Consequently we have found it necessary to raise a frontier force to occupy those territories in the Hinterland, and it has been decided to create and establish a force which on the Lagos side will be under LUGARD. (Cheers.) The creation of this force is necessary whether the difficulties with France are satisfactorily settled or not. In conclusion, he ventured to say there was only one policy and that the Cabinet was absolutely united. He believed they had the whole of the country behindthem-(cheers)-in the determination that, while we will do everything to maintain a friendly disposition and make concessions in order to secure the friendship of a great nation, we will not permit the important interests of this country to be sacrificed. (Loud cheers.)

The House divided on the motion to delete Section A. For, 27; against, 234; Government majority, 207.

The result was received with great cheering.—Reynolds's Newspaper, 27th February, 1898.

Parliamentary.

House of Commons, March 14th.

SALE OF SLAVES AT SAFFI.

Mr. Hazell asked the Under-Secretary of State for Foreign Affairs whether the open sale of Slaves takes place in Saffi, a coast town of Morocco, contrary to the undertaking given by the Moorish Government to the late Sir John Drummond Hay; whether such sales have occurred more frequently in 1897 than in any previous year since this arrangement was entered into; and whether Her Majesty's Government will use their influence with the Sultan of Morocco to the end that this undertaking may be adhered to.

Mr. Curzon: Her Majesty's Minister at Tangier has telegraphed, in reply to an inquiry addressed to him, that no public sales of Slaves had been reported to him from Saffi or elsewhere in Morocco. Her Majesty's Consular officers have standing instructions to report any case which may come to their knowledge, and if any sale had occurred at Saffi during 1897 it would have been reported to Tangier. An attempt at a public sale

of Slaves at Saffi in 1896 was stopped on the representation of the British Vice-Consul, and the auctioneer was imprisoned. The Governor of Saffi issued orders on that occasion prohibiting the public sale of Slaves. Her Majesty's Government lose no opportunity of pressing their views upon the Moorish Government. I may add that, the hon member having kindly sent to me an extract from the Press upon which his inquiries were based, I have called the attention of Her Majesty's Minister at Tangier to the statements in question, and have instructed him to inquire and report thereon.

House of Commons, April 25th.

LAGOS.

Mr. J. A. Pease asked the Secretary for the Colonies whether his attention had been drawn to a paragraph in the Standard, of 13th April last, in which it was asserted that a native of Sierra Leone, named COKER, had been inciting the natives to rise against the authorities at Abeokuta; whether COKER was the same man whose cruelty had been complained about in several petitions, during the past two years, presented to the Governor of the Colony of Lagos, concerning a Slave concubine, named AWAWU WOYE; whether it was true, as alleged in the petitions, that ISAAC COKER had dragged Awawu Woye about naked on stony ground, sheared off her hair, tied her by the elbows with a rope to a tree branch, flogged her, brutally maltreated her on several occasions, stolen her possessions, and had poisoned her only son in May last; whether, on the petitioner's appeal for protection, liberty, redress, and restoration of her property, the Governor at Lagos had declined to interfere; and whether, on the 29th of January last, the Governor publicly declared that any escaped Slave that might return to Abeokuta, without previously sending his or her ransom, should be retaken, and well punished by the owner; whether Coker was a British subject, and could retain, in Slavery or otherwise, a concubine against her will; and whether inquiry would be made, with a view to secure the freedom of AWAWU WOYE, and the punishment of COKER.

Mr. Chamberlain.—I have seen the telegram referred to. I have no official information on the matter mentioned. I have asked the Governor of Lagos to furnish a report.

House of Commons, April 29th.

ZANZIBAR.

Mr. J. A. Pease (Northumberland, Tyneside) asked the Attorney-General whether there existed an Order in Council, dated April 30, 1877, which applied Sections 367, 370, and 371 of the Penal Code of India (Act xlv. of 1860) to the territories of the Sultan of Zanzibar; whether any person now claiming Slaves on either the islands of Zanzibar and Pemba, or on the mainland strip of the Zanzibar Protectorate, could detain against his will any person as a Slave; and whether, under this Order in Council, concubines

and all persons in the Sultan's territories, whose freedom had not been hitherto recognised, were free?

THE ATTORNEY-GENERAL (Isle of Wight).—The answer to the first paragraph of the hon. member's question is in the affirmative. There is also an Order of July, 1897, which applies to Zanzibar and Pemba. No general answer can be given to the second and third questions without information as to the facts of any particular case, and to the locality in which it arises.

House of Commons, June 10th.

SLAVERY IN THE ZANZIBAR PROTECTORATE.

Mr. J. A. Pease (Northumberland, Tyneside): I beg to ask the Under Secretary of State for Foreign Affairs, whether any steps have yet been taken to secure the abolition of Slavery, or the legal status of Slavery on the mainland in the Zanzibar Protectorate; whether there is any intention to grant to concubines in the Islands of Zanzibar and Pemba the power to obtain their freedom; whether he can state how many Slaves have, up to any recent date, been given their freedom in the two islands respectively, under the decree of 6th April, 1897; whether papers of freedom are given in each case: whether wages are paid to the freed Slaves by their Arab masters; and, when further papers relating to the Protectorate will be laid upon the table of the House.

Mr. Curzon: The answer to the honourable Member's questions will be found in papers which are now being prepared, relating to the operation of the Abolition Decree during the past year, and which I hope will very shortly be in the possession of honourable Members.

Mr. J. A. PEASE: Can the Right Honourable Gentleman say when we may expect them?

Mr. Curzon: I cannot fix the precise date; they are being printed, and I hope, will be ready in the course of the next week or two.

Egypt: Marriage of Slaves.

To the Editor of the "TIMES."

SIR,—Some of your readers may remember that a letter from the late Right Hon. W. E. Forster which appeared in the *Times* on Christmas Day, 1884, paved the way for the establishment in Cairo of a home for freed women Slaves by the joint exertions of the British and Foreign Anti-Slavery Society and a committee in Egypt under the presidency of Sir Evelyn Baring (now Lord Cromer). To the fund, amounting to over £2,000, raised for the home Her Gracious Majesty contributed £100, and the good work, still continued by the able lady manager, became firmly established. I believe that more than 1,000 freed women Slaves have passed through the home, for whom Mrs. Crewe has either found suitable employment as domestic servants or in many cases they have been married.

The great difficulty was as to the legality of Slave marriages, as

Mohamedan law required the manumission of the Slave by the master

This difficulty, I am glad to say, has now been overcome by the watchful, patient care of Lord CROMER, who has thus added another boon for the people of Egypt to the many he has already achieved. Perhaps you will kindly allow me to make this known through the Times—the first paper to take up the question-by publishing the following satisfactory letter received by me two or three days ago.

Yours faithfully,

CHAS. H. ALLEN, Secretary.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, 55, NEW BROAD STREET, LONDON, E.C.

" CAIRO, April 29, 1898.

"DEAR MR. ALLEN,—You may like to know that the last Slavery Convention, concluded some two years ago, is working very well. The main point was to allow freed Slaves to marry, but at the same time not in appearance to make any change in the Mohamedan law, which forbids. marriage without manumission by the master or mistress. We could not oblige the latter to give a freedom certificate, so we turned the difficulty by making it a criminal offence to interfere with the liberty of the subject. Cases of this description are rare. At the same time they occasionally occur. As a matter of fact, we have never had to bring the law into force, as the threat of prosecution has so far always been found sufficient to induce the owner to give the freedom certificate. This is rather what I hoped and anticipated.

"Very sincerely yours, "CROMER."

Slavery in Egypt.

LORD CROMER has done a distinguished service to the cause of humanity in his splendid efforts on behalf of Slaves in Egypt. The case is stated in a few sentences contained in a brief letter to Mr. Allen, the Secretary of the British and Foreign Anti-SLAVERY SOCIETY. It runs as follows: -- "You may like to know that the last Slavery Convention, concluded some two years ago, is working very well. The main point was to allow freed Slaves to marry, but at the same time not in appearance to make any change in the Mohammedan law, which forbids marriage without manumission by the master or mistress. We could not oblige the latter to give a freedom certificate, so we turned the difficulty by making it a criminal offence to interfere with the liberty of the subject.

"Cases of this description are rare. At the same time, they occasionally occur. As a matter of fact, we have never had to bring the law into force, as the threat of prosecution has, so far, always been found sufficient to induce the owner to give the

freedom certfiicate. This is rather what I hoped and anticipated."

The immense benefit of such a legal remedy for a disregard of the marriage tie is evident. Lord CROMER's long and persistent advocacy of a cause so humane has a rich reward in the blessing it has brought to hundreds who were unable to plead for themselves. - Christian, 19th May.

Photograph of East African Slaves.

THE following correspondence has taken place between the Foreign Office and the British and Foreign Anti-Slavery Society, respecting the publication of a photograph of Slaves in the *Reporter* for August-September, 1896, the authenticity of which is disputed by the Government:—

FOREIGN OFFICE,

May 17th, 1898.

SIR,—I am directed by the MARQUESS OF SALISBURY to transmit to you an extract from a dispatch from Her Majesty's Agent and Consul-General at Zanzibar, relating to a reproduction of a photograph, which appeared in one of the publications of the Anti-Slavery Society.

The dispatch from which this passage has been taken will eventually be laid

before Parliament.

I am, Sir, your most obedient humble servant,

FRANCIS BERTIE.

THE SECRETARY TO THE ANTI-SLAVERY SOCIETY.

[EXTRACT.]

The Anti-Slavery Society have circulated throughout England a photograph of Slaves in chains, under the heading "A Group of Slaves under the British Flag at Zanzibar," with a text annexed to it from Ecclesiastes, about oppression. Now, this photograph is a photograph of Slaves, or possibly criminals, in chains, not at Zanzibar, but in German East Africa, and the soldier in charge of the Slaves is a German soldier, wearing the German uniform. The photograph was, in fact, taken not at Zanzibar, but at Dar-es-Salam.

I think it would be only just that the attention of the ANTI-SLAVERY SOCIETY should be called to the fact that they should, in fairness to the Zanzibar Government, explain their mistake to the readers of their publications; and, in future, if they still wish this picture to appear in them, should substitute the words "Dar-es-Salam" for "Zanzibar," and "Slavery under the German" for "Slavery under the British Flag."

[The Secretary's Reply.]

To the Right Hon. George N. Curzon, P.C., etc., etc., Her Majesty's Under-Secretary for Foreign Affairs.

SIR,—Our President, Mr. ARTHUR PEASE, M.P., has asked me to send you an explanation of our reasons for publishing a photograph of "Slaves in chains, guarded by a native Askari or soldier," under the title, "Slavery in Zanzibar." These were circulated in the Anti-Slavery Reporter for August and September, 1896, but I have no knowledge of any circulation of such photograph under the heading "Group of Slaves under the British Flag at Zanzibar." If such a heading has been seen by any of your officials in Zanzibar, it can only have been an advance proof of the Reporter, forwarded to save the mail, and afterwards changed in our full edition, as you will see

by the enclosed number of that journal.* I am very sorry if we have, under a misapprehension, used a photograph taken in German East Africa, as stated in the extract forwarded to me by Mr. BERTIE, on May 17th last.

My explanation of this publication is that the photograph itself had been previously published in the *Illustrated London News*, of 5th September, 1896 (p. 300), in an article, entitled "The Crisis at Zanzibar" (copy enclosed), and the subscription to the plate itself is, "Slaves in chains, guarded by native Askari or soldier." After its publication in the *Illustrated London News*, this Society purchased the block from Nops' Electrotype Agency, on the understanding that there was no copyright, and therefore the *Illustrated London News* is not mentioned in the *Anti-Slavery Reporter*, although they are responsible for giving this illustration to the world, and it was published by us in perfect good faith, without the slightest idea that it could possibly refer to Slaves in the German territory. I shall, of course, in our next edition publish the statement made by Her Majesty's Agent and Consul-General at Zanzibar, with the explanation given to you as above, and I regret that any such mistake should have occurred.

As the circulation of the Anti-Slavery Reporter is considerably less than 2,000, whilst that of the Illustrated London News must be immensely over that figure, you may perhaps think it worth while to inquire of the manager where he obtained this photograph, evidently purporting, by the letterpress, to have been taken in Zanzibar.

I think I may also state that, in December, 1896, I had an interesting interview, of two hours' duration, at my own house, with Sir Arthur-Hardinge, when the above-named copy of the *Reporter* was lying on the table, and he made no objection to the photograph on the cover.

Trusting that this explanation will show that this Society has published the illustration without the smallest intention of deceiving the public or the Government.

I have the honour to remain, Sir,

Yours obediently,

CHAS. H. ALLEN, Secretary.

Note by Ed. "Reporter."

*We find on further inquiry that although we had not a single copy left in the office of the leaflet headed "Group of Slaves under the British Flag in Zanzibar," and had consequently forgotten its existence, a few hundred copies were so printed and circulated. But a second edition immediately followed, in much larger numbers, in which this photograph was omitted, not from any suspicion that it "was made in Germany," but for the simple reason that it dated back to the year before the Proclamation abolishing the legal status of Slavery in Zanzibar and Pemba. We have applied to the Illustrated London News for a history of the photograph, but cannot obtain an answer.

THE ANTI-SLAVERY SOCIETY.

It is generally supposed that the present Society dates from the year 1839, and this is true as regards its prefix, "British and Foreign." But, as has been frequently pointed out in these columns, the work which was taken up in 1839, after emancipation had been carried out in British possessions, was in continuation of anti-Slavery work carried out by many of the same philanthropists in the earlier part of this century, and even in the closing portion of the preceding one. We have in our archives at the present moment a copy of a curious old newspaper, much soiled, and headed as follows:—

The Public Advertiser.

NUMBER 17,729.]

TUESDAY, MAY 3, 1791.

[PRICE, 31D.

In the front page of this old journal appears an advertisement as under:—

At a Committee of the Society, instituted for the purpose of effecting the Abolition of the Slave-trade, April 26th, 1791:—

Resolved:—"That the thanks of this Committee be respectfully given to the illustrious minority of the House of Commons, who lately stood forth as the assertors of British justice and humanity, and the enemies of a traffic in the blood of men."

Resolved:—"That our acknowledgments are particularly due to WILLIAM WILBERFORCE, Esq., for his unwearied exertions to remove this opprobrium of our national character, and to the Right Honourable WILLIAM PITT and the Right Honourable CHARLES JAMES Fox for their virtuous and dignified co-operation in the same cause."

Resolved:—"That the solemn declarations of these gentlemen, and of MATTHEW MONTAGU and WILLIAM SMITH, ESQUIRES, that they will not relinquish, but with life, their struggle for the abolition of the Slave-trade, are not only highly honourable to themselves as Britons, as statesmen, and as Christians, but must eventually, as the light of evidence shall be more and more diffused, be seconded by the good wishes of every man not immediately interested in the continuance of that detestable commerce."

Resolved:—"That anticipating the opposition we should have to sustain from persons trained to a familiarity with the rapine and desolation necessarily attendant on the Slave-trade, and sensible also of the prejudices which implicitly arise from long-established usages, this Committee consider the late decision in the House of Commons as a delay

rather than a defeat. In addressing a free and enlightened nation on a subject in which its justice, humanity, and its wisdom are involved we cannot despair of final success; and we do hereby, under an increasing conviction of the excellence of our cause, and in conformity to the distinguished examples before us, renew our firm protestation that we will never desist from appealing to the consciences of our countrymen till the commercial intercourse with Africa shall cease to be polluted with the blood of its inhabitants."

By Order of the Committee, GRANVILLE SHARP, Chairman.

In another page of the same paper occurs an interesting note as follows:—

William Wilberforce, the Abolitionist.

From the "Public Advertiser," May 3rd, 1791.

On Thursday last the Senate of the University of Glasgow conferred the honorary degree of Doctor in Laws on W. WILBERFORCE, Esq., Member of Parliament for Yorkshire, as a mark of the esteem which that University entertains of his character and abilities, and in particular of their high approbation of his exertions for the abolition of the African Slave-trade.

NOTE .- This trade was abolished by England in 1807 .- Ed. "Reporter."

Slavery in the Red Sea.

APPARENTLY the Slave-trade is still carried on to some extent in the Red Sea, as will be seen from the following extract from a letter dated Port Said, May 28th, from the captain of the steamship *Cowrie*, to Messrs. M. SAMUEL & Co.:—

"On May 24, at 5 p.m., the ship being in latitude 21.49 N., longitude 37.51 E., with Jeddah bearing S.E., distant about 75 miles, the officer of the bridge reported a small canoe in sight on starboard bow waving a white garment attached to a stick. The canoe, when brought alongside, was a rudely constructed craft of about 12 feet long and 18 inches wide, and contained three women and two men, who, by their signs, made us understand they wished to be taken on board. We were quite unable to obtain any information whatever from them, and so concluded they were survivors of some shipwrecked dhow from the African Coast. With some little difficulty we got them on board, as, owing to their being cramped up in such a small craft, they were unable to stand. After supplying them with food and clothing we landed them at Suez on the 27th inst. We then learned, through an interpreter, that they were African Slaves, who had been so brutally treated by their master on the dhow, that they had determined to escape, even at the risk of their lives."—Globe, 6th June, 1898.

Dr. Livingstone and the African Slave-Trade.*

"Dr. Livingstone left the province with very mixed feelings—gratitude to the Portuguese, high and low, for their great kindness to himself, and sanguine anticipations, alternating with doubts, as to their views with regard to the Slave-trade; a keener sense than ever of the blighting effects of that trade, which had reduced the morality of the Angola tribes, especially in the matter of theft, far below that of the Bechuana and Makololo—'At Kolobeng, where Slavery is unknown, we never locked our doors, night or day'—and a painful sense of the contrast between the condition of the

people and the brightness and richness of the country.

"When they reached the Upper Shire, the water was low, and the toil of getting the Pioneer over the frequent sandbanks excessive. Anchors had to be laid out ahead, and the capstans worked. Livingstone's friendship for the Bishop and his companions, SCUDAMORE and HORACE WALLER, grew rapidly, as he saw them ever ready and anxious to lend a hand in hauling, and working as hard as any one on board. But the clouds were already gathering. As they approached the Manganja country, on their way to Chibisa, the most powerful chief of the tribe, they heard sad tidings. The Slave-gangs from Tette, and other Portuguese settlements, were in the country. They had followed LIVINGSTONE'S steps in 1860, and, on pretence of being 'his children,' had first cajoled the natives, and then set tribe against tribe, buying captives from both sides, and marching them off in gangs to the coast. Everywhere they found villages-populous and prosperous on their last visit—deserted and pillaged. On July 15th they halted at the village of their old friend MBAME. News came that a Slave-gang would be passing presently. A hurried consultation was held. 'Shall we interfere?' In a few minutes the long line of manacled men, women, and children came wending their way round the hill, and into the valley, on the side of which the village stood. The black drivers, armed with muskets, and bedecked with various articles of finery, marched jauntily in the front, middle, and rear of the line; some of them blowing exultant notes out of long tin horns. 'The instant the fellows caught sight of us, they bolted like mad into the forest. The chief of the party alone remained, as he, from being in front, had his hand tightly grasped by a Makololo.' He proved to be a well-known Slave of the Commandant of Tette, the successor of LIVINGSTONE'S friend, Major SICARD, who had been recalled. The Slaves, eighty-four in number, were liberated; all but four proved to be captives taken in war. 'The others tied and starved us,' a small boy said. 'You cut the ropes, and bid us eat. What sort of people are you? Where did you come from?' The Bishop had been away bathing, but, on his return, approved, and attached the whole to his Mission. In the next few days' progress they scattered several more Slave-gangs.

^{* &}quot; David Livingstone." By THOMAS HUGHES. MACMILLAN & Co., 1897.

"July 12th, 1872.—When endeavouring to give some account of the Slave-trade of East Africa, it was necessary to keep far within the truth, in order not to be thought guilty of exaggeration; but, in sober seriousness, the subject does not admit of exaggeration. The sights I have seen, though common incidents in the traffic, are so nauseous that I strive to drive them from my memory. In most cases I can succeed in time; but the Slaving scenes come back unbidden, and make me start up at dead of night, horrified by their vividness."

Monconformist Programme.

SLAVERY.

The annual meeting of the three boards representing the Presbyterian, Congregational, and Baptist denominations in London, was held on the afternoon of the 29th March, 1898, at the Memorial Hall, Farringdon Street. The Rev. Joseph Parker, D.D., was unanimously appointed chairman, and at an early stage of the proceedings the secretary of the general body, the Rev. Alexander Jeffrey, presented to the chairman an address congratulating him on the attainment of his ministerial jubilee. The changes in the roll were reported, and included losses by death of several well-known London ministers—the Revs. Elvery Dothie, B.A., S. J. Le Blond, William Roberts, B.A., Dr. J. Hall Wilson, E. Theodore Hitchens, George Wilson, M.A., R. Wallace, and R. Snowden. After the transaction of the ordinary business of the general body, the following resolution was unanimously passed:—

"That we observe with much indignation the continuance of Slavery under the British flag in the islands of Zanzibar and Pemba, and we earnestly entreat Her Majesty's Government to take immediate steps to make the proclamation of the illegal status of Slavery in those islands effective by a real emancipation of all who are Slaves."

AT a meeting of the Upper Chapel Y.M.C.A., on March 21st, 1898, Mr. R. BRUCE presiding, a lecture on "Slavery: Past and Present," was given by Mr. J. Walker, jun., of Mirfield. After giving an exceedingly interesting account of the evils of Slavery under ancient dynasties, as well as in more modern days, Mr. Walker, whose remarks were crowded with instructive facts, referred to the work of Thomas Clarkson and William Wilberforce in bringing Englishmen to the side of abolition. In 1830 the British Government emancipated all the Slaves of the Crown, and on the 14th of May, 1833, the Whig Administration of Earl Grey brought forward a plan for abolishing Slavery in the British Colonies. The conditions laid down were that all Slaves should receive their freedom from the 1st of August, 1834. Six years apprenticeship, to begin after that date, was imposed on all plantation Slaves, and four years in the case of domestic

Slaves. A sum of £20,000,000 was to be distributed as a gift among the Slave-owners to compensate them for any loss they might suffer—a noblersacrifice to humanity and justice had never been made to any nation. the French colonies Slavery was abolished in 1848. Sweden provided for its abolition in 1856, Holland in 1863, and the United States in 1865. The trouble which the agitation led to in the latter country, and the horrors of the four years of war having been alluded to, the beneficial effect of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY in exposing Slavery in South Africa was noticed. The fiendish cruelty to which Slaves were still treated there was almost beyond conception. In support of this assertion extracts were given from HENRY DRUMMOND'S "Tropical Africa." The question of Slavery in Zanzibar had been attracting attention ever since Zanzibar came under British influence. In June, 1873, it was declared illegal to transport Slaves by sea against their will. It was enacted that all children born of Slave parents after the 1st of January, 1890, should be free, and that all Slaves who after August 1st, 1890, passed by inheritance other than from father to son, and all Slaves of British-protected subjects, should be free. The Decree of 1890, with the pretext of abolishing Slavery in Zanzibaraltogether, had certainly not fulfilled its object, for owing to the wording of the Act-perhaps through fear of disturbing the domestic life of the Mohammedan population—three-quarters of the women still remained in Slavery-and worse. Few had any idea of the Slavery that still existed, and of the cruelties that were inflicted on the unfortunate natives. To hear of officials in British possessions who possessed Slaves, of missionaries being required by British officials to deliver up to their master Slaves who had come to them for concealment, made it time for Englishmen, who had done so much towards the suppression of this trade, to determine that where the Union Jack waved all people should be free.—Heckmondwike Herald.

UNITED PRESBYTERIAN COUNCIL OF SCOTLAND.

REPORT OF COMMITTEE ON

TEMPERANCE AND PUBLIC MORALS TO THE SYNOD, MAY, 1898. SLAVERY.

Last year your Committee reported that the SULTAN OF ZANZIBAR had issued a Decree abolishing Slavery in Zanzibar and Pemba. The brief telegraphic announcement of the Decree in the public prints did not give any outline of its provisions or of the methods to be pursued. From statements made in the House of Commons, it is evident that it was a mistake to say that the Decree abolished Slavery. It only abolished the status of Slavery, and left it to the Slave to go before a Court established for the purpose and claim his freedom. Mr. Curzon admitted, in the House of Commons, on the 10th February of this year, that in three months after the Decree had been published, only 120 Slaves had claimed their liberty.

Complaint has been made that the Decree was only published in Arabic and not in the language of the Slaves, and that an impression existed that any Slave in Pemba claiming freedom had to go to Zanzibar,—a journey which the Slaves in Pemba dreaded. Mr. Curzon has given assurances that now every step is being taken to give the widest publicity to the Decree, and that there is a court at Pemba where liberty may be claimed. Your Committee calls special attention to the facts:

- (1) That the number of Slaves reported to have claimed liberty is remarkably small. (The number of Slaves is 200,000.)
- (2) That all women in the position of concubines are exempted from the privileges of the Decree.
- (3) That the Court to which the Slave must apply is not presided over or attended by a British officer. The President of the Court is a native Mohammedan magistrate.
- (4) That the procedure employed under the Decree was somewhat cumbrous, but is now to be simplified.
- (5) That the Decree has only been put in force in the islands and not on the mainland portion of the Protectorate of Zanzibar, although a pledge was given in Parliament last year that abolition would be carried out at the earliest possible date. Mr. Curzon now says: "We must wait for the result of the experiment in the islands."

RECOMMENDATION.

The Synod regrets that the liberation of Slaves in Zanzibar and Pemba is proceeding so slowly; protests against the exemption of female and household Slaves and the mainland portion of the Protectorate from the scope of the Decree; and resolves to petition Her Majesty's Government to take immediate steps to put an end to Slavery throughout the whole of the Zanzibar Sultanate.

JOHN REID, Convener.

A Roman Catholic View of Slavery.

THE HISTORICAL RESEARCH SOCIETY.

THE CHURCH AND SLAVERY.

THE BISHOP OF CLIFTON read a paper, on Monday evening last, at Archbishop's House, on the "Relation of the Church to Serfdom and Slavery." Cardinal Vaughan presided, and was supported by Mgr. Moyes, Fathers Sydney Smith, S.J., Hughes, S.J., Daignault, S.J. (from Rhodesia), and others. The attendance was very large. The paper was full of information and learning on the subject which Bishop Brownlow has made so much his own. He described the conditions of Slavery in the Roman Empire at the dawn of Christianity, and showed how the spirit of the Church worked steadily, patiently, and unceasingly in mitigating, and eventually removing, the condition of Slavery, in which it found so appalling a proportion of the

human race. The rigours and barbarities of the unnatural institution were softened under the influence of Christianity, which awoke the conscience of the Slave, and proclaimed the universal brotherhood of man. In the Church, master and Slave were on the same footing. The pagan doctrine, as expressed by Lucan, that the human race existed for the sake of a few, gave place to the juster code of Justinian, who regarded Slavery as a barbarous institution, and against the natural rights of human beings. CHRIST, who had worked as a carpenter, restored the dignity of labour; and, slowly, His teaching, through the succeeding centuries of Roman sway, changed the Slave into the colonus, and the colonus into the free labourer. In Britain, the conditions in the Roman villa were identical with those of Rome. The Britons themselves were inveterate traffickers in Slaves. The lecturer quoted St. PATRICK's indignant protest against the kidnapping of Slaves. Slavery was deeply rooted among the Irish, and, when St. PATRICK was invited to revise the Breton laws, he introduced many ameliorations for the condition of the Slave. Taking next the Saxon period, the extirpation of Christianity by the Saxons was described, and the identity of the conditions of Slavery in the Saxon ham or tun with those of the Roman villa, and the sameevolution, under the principles of Christianity, from the serfdom, through villeinage, to free labour. Monasteries, as other estates, possessed Slaves, St. WILFRID baptised and freed the Slaves he found among the South Saxons. The difference of the customary service after the Norman Conquest, from the condition of Slavery as understood in the nineteenth century, was insisted on as necessary for a true understanding of the question, and the Bishop pointed out that the goal of the Socialists of the present day was the condition of compulsory service for all, which constituted the serfdom of the middle ages. He then passed on to the timeof the final abolition, first, of the Slave-trade, and then of Slavery in England and America, and showed how the policy of the Church had been to secure the gradual emancipation of the enslaved, seeking not merely togive them personal freedom, which they might be unfit to use, but to prepare those economic conditions under which that freedom could be beneficially exercised.

After some questions, his Eminence called upon Father DAIGNAULT, whose practical experience among the South African races would enable him to say something very interesting on the subject before them that evening.

Father Daignault, S.J., in responding to the Cardinal's invitation, moved a vote of thanks to the Bishop of Clifton. He thanked the Bishop for the great knowledge he had unfolded on the subject, and for his defence of the action of the Church in past ages with regard to Slavery. Nevertheless, he thought seventeen centuries was too long a time for Christendom to have waited for deliverance from the horrors and iniquity of Slavery. He took that opportunity of referring to the baseless calumnies which were circulated in the papers about the treatment of the natives of Rhodesia by

the English settlers. Those papers were listened to, while the testimony of priests, like himself, who had lived and worked with them, on the battle-field and in their pioneer struggles, was disregarded. He was glad of the opportunity of saying that to-day Slavery was disappearing fast under the influence of those settlers. They tried to do what the Church had done in the past—to soften, ease the lot, console, and free the Slave. There might be individual cases of wrong and hardship, but, on the whole, the action was beneficent. The district had been freed from the ravages of men like LOBENGULA, who had been in the habit, in Slave-hunting expeditions, of killing 1,000 men, women, and children, to make 500 Slaves.

Mgr. Moyes seconded the vote of thanks, saying that all who appealed to the records, and did not take their history from manuals, must agree with the Bishop's conclusions. The condition of Slavery was not so much a question of morality, as of economics. It would be hard for a moral theologian to have to determine that the serfdom of the middle ages was morally wrong. The working-classes of those days were no more fit to receive their personal liberty than the Hindoos to-day to receive the political franchise. He quoted Lecky in proof of the gradual evolution in the condition of the working-classes, which had been effected through the centuries, under the influence of the Church.—The Tablet, 23rd April, 1898.

Slave-Trade in Abyssinia.

WE have received a letter from our esteemed correspondent, Captain CAMPERIO, dated Santa di Monza, Italy, 7th June, complaining that the great expedition under PRINCE HENRY OF ORLEANS and M. LÉONTIEF will give a great impetus to the Slave-trade in Abyssinia. He states that a considerable number of guns have been landed at Gibuti, which will be given to the Abyssinian warriors, destined to pillage the rich Galla, Somali and Sidama countries. He also states that the Abyssinian population is rapidly declining and can only be kept up by Slave-trading. Last year, five hundred Slaves were received as tribute from the Lega country, taken in the Upper Sobat Valley. M. CAMPERIO says that although PRINCE HENRY may protest against any blame being attributed to him, it is impossible in such expeditions to prevent the Abyssinian warriors from taking advantage of their opportunities of making Slaves, and that Dr. Schweinfurth, who is still one of the highest African authorities, considers that the Abyssinian Slave-trade is more cruel than the old Soudanese form of Slave-raiding. Although Abyssinia was not represented at the Brussels Conference, we agree with Dr. Schweinfurth in thinking that the European Powers ought to take some means of influencing the EMPEROR MENELIK to put a stop to the Slave-trade in accordance with the strong profession he made when he was only King of Shoa and a tributary of King John of Abyssinia.

Livingstone and the Boers.

MR. THOMAS HUGHES gives an interesting account of Dr. LIVINGSTONE and his new convert Sechele, who, by putting away his superfluous wives, was supposed to have caused the drought. His contact with Slave-holding Boers under the present ruler of the Transvaal is interesting at this juncture, and throws a light on the Boer character:—

Everything promised well at Chonuane. The chief Sechele was his first convert, and in a few weeks was able to read the Bible, his favourite book being Isaiah. "He was a fine man that Isaiah; he knew how to speak." In his new-born zeal Sechele proposed summary methods of conversion. "Do you think you can make my people believe by talking to them?" he urged. "I can make them do nothing except by thrashing them, and if you like I shall call my head man, and with our whips of rhinocerous hide we will soon make them all believe together." This was declined, and Sechele soon began to understand what spirit he was of, and to adopt Livingstone's methods, though their apparent failure grieved him sorely. He began family worship in his house, and surprised Livingstone by the simple and beautiful style in which he conducted it; but except his own family no one attended. "In former times," he complained, "if a chief was fond of hunting, all his people got dogs and became fond of hunting too. If he loved beer, they all rejoiced in strong drink. But now it is different. I love the Word of God, but not one of my brethren will join me."

The two chief causes for this failure were that SECHELE had, after long struggle and debate with himself, put away all his wives but one, giving them new clothing and all the goods they had in their separate huts. This alienated all their relatives amongst the chief men, while the rest attributed to the new religion the drought which came on them and lasted for four years. So severe was it that the tribe, by LIVINGSTONE'S advice, migrated from Chonuane after the first year to Kolobeng, on the banks of a stream of that name, forty miles to the north, where LIVINGSTONE built his third house with his own hands. But the drought continued at the new station, and the tribe became poorer year by year. They believed that LIVINGSTONE had bewitched their chief, and the old councillors came to him entreating him to allow SECHELE to make a few showers. "The corn will die if you refuse, and we shall become scattered. Only let him make rain this once, and we shall all come to the school, and sing and pray as long as you please." "We like you," remonstrated SECHELE's uncle, "as well as if you had been born amongst us. You are the only white man we can become familiar with, but we wish you to give up that everlasting preaching and praying. We cannot become familiar with that at all. You see, we never get rain, while those tribes that never pray get plenty."

LIVINGSTONE NOT A RAIN-MAKER.

In vain Livingstone pleaded that only God could make rain. He records pathetically the answers, of the fallacy of which he could never convince them. "Truly," they said, "but God told us differently. He made black men first, but did not love us as he did the white men. He made you beautiful, and gave you clothing and guns and gunpowder, and horses and waggons, and many other things about which we know nothing. But towards us he had no heart. He gave us nothing but the assegai, and cattle, and rain-making; he did not give us hearts like yours. We never love each other. Other tribes place medicines about our country to prevent

the rain, so that we may be dispersed by hunger and go to them and add to their power. We must dissolve their charms by our medicines. God has given us one little thing which you know nothing of—the knowledge of certain medicines by which we can make rain. We do not despise those things you possess, though we are ignorant of them. You ought not to despise our little knowledge, though you are ignorant of it."

But during the long trial of the drought, "they all continued to treat us with respectful kindness. I am not aware of ever having had an enemy in the tribe."

ENSLAVEMENT BY THE BOERS.

The depression of the long drought, keenly as he felt it, was not allowed to hinder any of the work he had set himself, the most urgent of which he held to be the planting native teachers, trained by himself at Kolobeng, amongst the neighbouring tribes. Those to the east roused his special sympathy, and his efforts on their behalf had an important influence on his future life. He found them practically enslaved by the Boers of the Cashan Mountains district, who plundered their cattle, and made them work without wages. On his first visit the Commandant insisted: "You must teach the blacks that they are not our equals. . . You might as well try to teach the baboons." LIVINGSTONE replied by offering to test whether the Boers or his native attendants could read best. From this time his relations with the Boers became more and more strained. In the following years many of them came to Kolobeng, to get medicine and advice from him, and to trade. The reports they carried back inflamed the jealousy of their nation. They summoned Sechele to acknowledge himself their vassal, and to stop English traders and sportsmen from passing to the country beyond, or selling firearms. "I was made an independent chief, and placed here by God, and not by you," Sechele answered. "The English are my friends. I get all I want from them. I cannot hinder them from going where they like."

A raid on Kolobeng was planned by the Boers, which LIVINGSTONE heard of, and prevented, for the time, by a visit of remonstrance to Mr. KRUGER [now the President of the Transvaal Republic], the Commandant; but the cloud hung menacingly over the Bakwains. This thought troubled LIVINGSTONE, who felt that his presence amongst them was becoming a danger to the tribe. The conviction, too, was growing on him that the Kolobeng stream had permanently disappeared, and that the tribe would have to move again. Where were they or he to go? To the east the Boers barred the way; on the west and north lay the great Kalahari desert, where none but bushmen could live. What was to be done?

It was now that the rumours which had reached him of a lake away in the north, on the other side of the Kalahari desert, and a famous chief, who lived beyond it, came back to him with great force. Sebituane, the chief in question, and head of the Makololo, had also gathered the remnants of other tribes broken up by wars or flying from the Boers. He had saved the life of Sechele in his infancy, and established him in his chieftainship. Sechele reported him eager to welcome strangers. Moreover, he and his tribe had crossed the desert thirty years before. Where men had gone, men might follow. At this crisis two Englishmen, Murray and Oswell, had opportunely arrived on a hunting tour, and were eager to join him. The latter, who had been sent on by his friend, Captain Steele, offered to defray all the cost of guides, and so, on June 1st, 1849, they started for the desert.

Oswell became one of Livingstone's dearest friends, and godfather to his third son. "I love him," he wrote sixteen years later, "with true affection. I believe he does the same to me, and yet we never show it." And again: "You know Oswell was one of Arnold's Rugby boys. One could see his training in always doing what was brave and true and right."

"There are Still Slaves in the United States."

"That Slavery should exist at the present time in the United States seems incredible, but there is only too much confirmation of the fact to prevent there being any doubt on the point. San Francisco is the chief city of this abomination, and California generally is the State of the Union which is thus degraded.

"The leaders in the Chinese mission work in that city are circulating a petition to Mr. McKinley asking him to appoint a commission to investigate the horrors of human Slavery perpetrated by those holding Chinese girls in bondage. The petition declares that:

"'More than a thousand women are held in bondage, bought and sold as chattels, and kept in involuntary servitude. These Slaves are scourged, beaten, tortured, and even killed by their owners in defiance of the laws.'

"The number of the Slaves is annually recruited by importations from China in violation of the Exclusion Act.

"Workers in Christian missions receive constant appeals from these women calling for aid to escape. But it is difficult to secure their escape, and those instrumental in this good work have recently been threatened with death by the traffickers in human beings.

"It is estimated that 800 women are in Slavery in San Francisco alone, many of them being Slaves in private families. Throughout the rest of the State there are over 200 women who are held in this condition of degradation, and whom only death can release from their sufferings."—

Pearson's Weekly, 30th April, 1898.

[Note.—The above is evidently taken from a statement published last Autumn in the Anti-Slavery Reporter. In regard to these Chinese Slaves, the same notice brought a letter from an esteemed Correspondent in New York, who stated that he had been quite unaware of the condition of the poor girls described in the Reporter, and that he should proceed at once to take steps to have the matter brought before the proper authorities.]

In Darkest Africa.

(The "Montreal Gazette," 19th April, 1898.)

THE PHIL-AFRICAN LIBERATORS' LEAGUE.

MR. HELI CHATELAIN.

HERE we meet with an old friend, and earnest Abolitionist, as we have frequently been in communication with Mr. Heli Chatelain, who is the founder of the league above mentioned in New York, now presided over by Mr. L. T. Chamberlain.

In the Reporter for August, 1897, we printed an exhaustive paper from the pen of Mr. Heli Chatelain, who, we believe, is a native of Switzerland—a country that has been active in Anti-Slavery work in Africa, and now we find from the following article, which was forwarded to us by our Canadian correspondent—Miss Colby—that the zealous founder of the New York League has gone to Angola, in Portuguese West Africa, where he has succeeded in establishing a mission station.

The Slave-trade is very rife in that district, and the Portuguese state they are powerless to prevent it! We are afraid there is not much effort made in that direction, if we may judge by our experience of the Portuguese in East Africa. We heartily wish success to Mr. Chatelain's mission, and to the Phil-African Liberators' League, which has sent him forth on an errand of mercy.

FIFTY MILLION SLAVES IN AFRICA.

"There has been during the last century a largely prevailing belief that the central iniquity of Africa is the Slave-trade, and for several generations the British Government has treated the Slave-ships that visit the coast as pirates. But the system of Slavery is so ingrained into the social system of the Dark Continent that it will require a development of many generations before it has disappeared. According to a statement recently made by the Phil-African Liberators' League, there are no less than 50,000,000 Slaves in native Africa held in bondage by their own countrymen. This league, which is presided over by Mr. L. T. CHAMBERLAIN, New York, was founded, mainly through the instrumentality of Mr. Heli Chatelain, for the extinction of Slavery by founding native Christian towns. Some months ago we gave an account of the preparations for the first expedition under the conduct of Mr. CHATELAIN."

MISSION TO ANGOLA.

"We now learn that it has succeeded even beyond expectation, the settlement of Lincoln having been founded in Caconda, Angola, West Africa. The climate is said to be healthy and the soil fertile, while the Portuguese officials and friendly natives are ready to render help. In a letter to the president of the league, dated November 20th, Mr. CHATELAIN gave an account of the situation and prospects of the mission. The party had encamped in the Hanha (Hanya) division of the Caconda district, and the official in charge (deputy-governor) had been instructed by the Governor of Benguella to render any assistance in his power. The site chosen for settlement is near the head waters of the Cubale river, where the natives will be far enough from the opportunities for drunkenness, and may be induced to work. Mr. CHATELAIN is no stranger to Portuguese Africa, having lived in it for years in connection with the Taylor Mission. The Slave-trade is in full swing around them, and the Portuguese say they are

helpless to prevent it. Parents sell children; and even children, parents—a shocking state of degradation, new even to Mr. CHATELAIN. Kidnapping is of daily occurrence. There is much need for an agency for the relief of suffering, which would show Christian kindness to all, and though the state of things is worse than he had imagined, with his previous experience, he does not despair of effecting improvement."

THE SLAVE-TRADE.

"What Mr. CHATELAIN says of the prevalence of Slave-trade, with its two-fold horrors of hostile raids and sale of each other by relatives, is confirmed from other sources. Speaking of the Sofa invasion, which corresponds in Eastern, to Mahdism in Western Soudan, Colonel TROTTER, who found the sources of the Niger, says that the aggressors swept the country from end to end, sparing neither age nor sex, cattle nor dwelling, while every one that was worth the trouble of transport was carried into Slavery. Besides Slavery he mentions other usages that would be stopped if Christian Europe had any really effective 'sphere' in Africa. Yet of some of the tribes he speaks with admiration for their physique and manners. They were gentlemen, he said. He could think of no better word to describe them."

A FRENCHMAN'S PRAISE OF GREAT BRITAIN.

"A third explorer has recently been heard from, whose feat of three years' travel has madehim famous. His plan was to cross Africa, not from west to east, or vice versa, but from southto north. He made a total of 7,000 miles from the Cape to Uganda and thence to the Indian Ocean. M. LIONEL DECLE, who is a Frenchman, saw samples of German, Portuguese, and British rule. Of his own country's work in Africa he is discreetly silent. But the administrations that he saw at work forced upon him the conclusion that Great Britain alone has fulfilled her duty to Africa—no slight praise from a French observer. There is still scope for the exertions, not of England alone, but of the whole of Christendom."

Slavery in Morocco.

To the Editor of the "DAILY NEWS."

SIR,—It is now nearly five years since I last saw Morocco, but during the nineteen years that I have had the privilege of being Secretary of the British and Foreign Anti-Slavery Society, I have paid several visits to that fertile but most benighted and barbarous country. In the Daily News of 8th December, 1885, you were good enough to publish an account I forwarded you of the first anti-Slavery meeting ever held in Morocco, at which my companion, Mr. Crawford, formerly Acting Consul in Cuba, and myself received quite an ovation, not only from Europeans, but also from some wealthy Moors who took an interest in the subject. In subsequent visits I found, however, that Slavery and the Slave-trade were as active as ever, for, owing to the jealousies of the Powers, it seemed impossible to take any concerted action for the suppression of this intolerable evil.

Will you kindly give me space for the following latest intelligence upon the hopeless condition of the poor Slaves who have survived the horrors of the long desert journey from the Western Soudan to Morocco? An English lady doctor, writing from Fez a short time ago, says in her letter: "I have had a number of Slaves for treatment. One, who had been nearly killed by her mistress, was sent by her master, with his compliments, asking me to cure her quickly, because she cost him 150 dollars, and he wanted to get his money back! This seems very dreadful—to prepare a young woman for the Slave market. She, however, was not a bit concerned about her fate, but quietly said, 'I have been sold before.' I don't think our friends in England quite know what the Slave market is."

Will you, Sir, kindly help me to spread this knowledge through the

widely read columns of the Daily News?

I am, yours faithfully, CHAS. H. ALLEN, Secretary.

British and Foreign Anti-Slavery Society, 55, New Broad Street, E.C.

Motes from Morocco.

PLAYING AT SLAVE-DEALING.

"I REMEMBER seeing some little children in Fez playing at a sale. They had a little black girl of about three years, the child of a freed Slave. Her master had died, and as she had children, the mother could not be lawfully sold. Well, one little boy took her by the hand and led her up the street, calling out, 'She is going fifty, fifty.' Then another boy about five years old came up, felt her pulse, examined her teeth, and, declaring she was healthy, bid fifty-five. Another asked some further questions. When he heard that she had passed through smallpox, her price went up to sixty-five. 'She has never been married.' 'Seventy.' 'She is trained well.' 'Seventy-five.' Then one called out, 'She will kiss your hand if you beat her.' Amid shouts of fun her little white friend drew her away, saying, 'Be that evil far from Fatima! No, not for one hundred or two hundred.' This is a faithful picture of what takes place so near to the home of English people. Are our friends praying for this curse to be removed from this dark land?"

A GHASTLY COUNTRY.

"Even now two hundred prisoners, who have been captured in war, are toiling on in chains from city to city, in the rain and cold. Thirty human heads were hung over our city gate last week. Where are their wives and children? Most likely doomed to the Slave-markets of the future. And while Christians are keeping their feast, these poor people are in chains. The fatherless children, widows, and worse than widows, are desolate and oppressed. I have therefore tried to give some idea of their need, that they may have your sympathy."

Obituary.

THE LATE JOSEPH GURNEY BARCLAY.

(From the "FRIEND.")

On the 26th ult., at Exton House, Brighton, Joseph Gurney Barclay passed away, in his eighty-second year. For the past four months our friend had been staying with his family at Brighton, in accordance with his custom for some years past, in consequence of failing health, to spend the summer at Knott's Green, Leyton, the autumn at Cromer, and winter and spring at Brighton.

J. G. BARCLAY, who was born in 1816, was the son of ROBERT (jun.) and ELIZABETH (née GURNEY) BARCLAY. His parents were the children respectively of ROBERT and ANN BARCLAY and JOSEPH and JANE GURNEY. J. G. BARCLAY was in direct descent from BARCLAY of Ury, his grandfather ROBERT (1758-1816) being the great-grandson of Colonel BARCLAY (1610), who purchased the "Urie estate" and married KATHERINE GORDON in 1647, and grandson of the still more famous ROBERT BARCLAY, author of the "Apology."

When J. G. BARCLAY was quite a boy his father purchased and went to live at Knott's Green, Leyton, which has ever since remained a family residence of the BARCLAYS. For more than fifty years he was a partner (in later years the head) of the well-known London banking firm of BARCLAY, BEVAN & Co., until his retirement from active connection with the firm on its amalgamation with a number of other banks and its conversion into a limited company in 1896. He was twice married, his first wife being MARY WALKER LEATHAM, of the well-known Yorkshire family, by whom he had two sons and one daughter, of whom only one, ROBERT BARCLAY, is now living. On his marriage he took up his residence at the Limes, Walthamstow, coming into possession of Knott's Green on his father's death. His second wife, MARGARET EXTON, of Hitchin, survives him, together with her three sons and two daughters.

Of late years J. G. BARCLAY has lived a comparatively retired life. All through the summer the grounds at Knott's Green have given great pleasure to many invited guests. Sometimes a local meeting of the British and Foreign Bible Society has been held in a marquee in the grounds; at other times, city missionaries, girls' clubs, Bible-women, district visitors, nurses, Y.W.C.A.'s, etc., were entertained, the guests wandering freely through the conservatories and over the gardens, fields, and plantations in which the proximity to the metropolis is almost forgotten. At such times the personal kindess of both host and hostess was ever manifest; and whilst advanced years have made it increasingly difficult for J. G. BARCLAY to spend much time amongst large numbers of visitors, there was abundant evidence that he shared their pleasure, and loved to witness their enjoyment.

What distinguished GURNEY BARCLAY was his deep Christian character,

with a firm attachment to the principles of Friends, manifesting itself in a broad philanthropic spirit and kindly consideration for all with whom he came in contact. One might apply to him the words of WILLIAM PENN respecting George Fox, "Courteous beyond all forms of breeding." He had no political ends to gain, and desired not publicity, but his generosity sprang from the purest source, and he was truly a faithful steward of the talents entrusted to him. Among the many objects which received his constant support may be mentioned the F.F.M.A., Friends' Home Missions, the British and Foreign Bible Society, the British and Foreign Bible Society, the British and Foreign Bible Society, the Y.M.C.A., Stratford, the Howard Association, the North-Eastern Hospital for Children, local charities, etc.

DEATH OF ROBERT PURVIS.

LEADER IN ANTI-SLAVERY MOVEMENT AND PROMINENT IN REFORMS.

ROBERT PURVIS, the father of Dr. Charles B. Purvis, of this city, died yesterday in Philadelphia, in the eighty-eighth year of his age. He was born in Charleston, S.C., the 4th day of August, 1810. His father, WILLIAM PURVIS, was a native of Ross, Northumberland county, England. His mother was a native of Charleston. His maternal grandmother was a Moor, and his grandfather an Israelite named BARON JUDAH.

ROBERT PURVIS and his two brothers came to Philadelphia with their parents in 1819. He received his education in Pennsylvania and New England, finishing it at Amherst College. Since that time his home had been in Philadelphia. He made his first speech in public at an Anti-Slavery convention, when he was only seventeen years old.

The National Anti-Slavery Society was formed in 1833. Garrison, Whittier, and James Mott, with many other leaders of that time, were members, and of these Robert Purvis was the last survivor. From 1833 to 1861 his life was an eventful one. The northern mind was disposed to side with the south during this period, and was not prepared to listen patiently to the impassioned eloquence of Mr. Purvis, who was among the foremost orators of the Abolitionists. His life was frequently in jeopardy from mobs. Being the possessor of a strong moral and physical nature, he was undismayed, and continued to follow the trend of his convictions. If he had lived to August 4 of this year, he would have completed his eighty-eighth year.

He was president of the "underground railroad" in the Slavery period, and throughout that long period of peril his house was a well-known station. His horses and carriages and his personal attendance were ever at the service of the travellers of that road. He was first Vice-President of the Woman's Suffrage Society, when Lucretia Mott was President. He was a Prohibitionist and active in the Temperance Cause, and a leader in the Irish movement, and in improving the condition of the labouring man. These

reforms all claimed his best service. He was prominent also in the "Committee of one hundred," composed of the best men in Philadelphia working for better municipal government. He lived to witness the success of the great causes to which he devoted his youth and manhood, to join in the jubilee song of the American Slave, and in the thanksgiving of the Abolitionist, and to testify that the work of his life has been one "whose reward is in itself."—Washington Evening Star, April 16.

A Megro Poet.

THE Spectator brings into kindly notice a work just published by a young negro poet:—

"Mr. Dunbar would, we are inclined to think, have in any case a good chance of surviving among the fittest in the minor poets' struggle for existence. In view of the actual facts of his personality, he becomes an interesting phenomenon. He is a pure-blood negro, the son of parents who were Slaves, and Mr. W. D. Howells, who furnishes the volume with an introduction, claims for him the distinction of being the first of his race to show real literary power. Some of his poems are in dialect, some in literary English. The dialect is spirited and racy, with a remarkably easy flow of expression. It is not easy to give a specimen, for a few isolated lines do not show to advantage. But we will risk the experiment of a negro dance:—

'Jigs, cotillions, reels an' break-downs, cordrills an' a waltz er two;
Bless yo' soul, dat music winged 'em an' dem people lak to flew.
Cripple Joe, de ole rheumatic, danced dat flo f'om side to middle,
Th'owed away his crutch an' hopped it, what's rheumatics 'gainst a fiddle?
Eldah Thompson got so tickled dat he lak to los' his grace,
Had to tek bofe feet an' hol' dem so's to keep 'em in deir place,
An' de Christuns an' de sinnahs got so mixed up on dat flo',
Dat I don't see how dey'd pahted ef de trump had chanced to blow.'

"Of the literary poems, 'Ione' is distinctly the finest. One stanza is all that we have room for:—

'Love is no random road wayfarer
Who where he may must sip his glass.
Love is the king, the purple-wearer,
Whose guard recks not of tree or grass
To blaze the way that he may pass.
What if my heart be in the blast
That heralds his triumphant way;
Shall I repine, shall I not say:
"Rejoice my heart, the king has passed!"'

"Mr. Dunbar, whose parents were married after the Civil War, is a young man, and has, we feel sure, a future before him."

Review.

THREE YEARS IN SAVAGE AFRICA.

By LIONEL DECLE.*

This remarkable book, although only just given to the public, contains the narrative of a very adventurous journey made by Mr. LIONEL DECLE in the years 1891 to 1894, commencing at Cape Town, and extending by way of Lakes Nyasa and Tanganika to Uganda. A very valuable and copious introduction to this volume has been written by Mr. H. M. STANLEY, M.P., which in itself forms an excellent summary for those who have not the time to read the work itself. The author, though domiciled in England, and evidently speaking and writing the language with great facility, is by birth a Frenchman, and had his experience enlarged by previous very extended journeys, which included almost the whole of Europe, the greater part of Asia, and a considerable portion of America. The three years' journey described in the above-named book was undertaken by Mr. DECLE to carry out a scientific mission for the French Government. Mr. STANLEY remarks, that upon his return from Africa Mr. DECLE was received with marked coldness by both the French Government and the French Press; he was reproached with having been too partial to the British Administration in the various countries through which he had travelled, and especially with having been biassed against the French padres in Uganda, and having charged them with political intrigue, whilst the British, on the other hand, received him most kindly, and in 1895 he joined the staff of the Pall Mall Gazette.

It was then that he was credited with having written several articles respecting Slavery and the Slave-trade in that journal, to which we had to take serious exception, and in which we were assisted by the vigorous pen of the late Rev. Horace Waller. Mr. Decle's book has been more favourably reviewed by the English Press than any recent African work, and we regret that space alone prevents us at present from giving more than one or two quotations, in which he treats of the Germans in Africa, and especially of the Anti-Slavery Society founded by them in Central Africa.

As the British and Foreign Anti-Slavery Society has sometimes suffered in popular opinion from the published accounts of cruelties and violence perpetrated at the stations of "Anti-Slavery Societies" in Africa, it may be well here to repeat that, the body of which this periodical is the organ, has neither stations nor agents in any part of Africa, and that it deprecates the employment of force in putting down the Slave-trade:—

FRENCH AND GERMAN STATIONS.

I spent my time between the Mission Station of Bukumbi and the German Station at Muanza. I am afraid I cannot altogether admire the purpose and method of the Missionaries. If they only spent the whole day teaching natives their

^{*} METHUEN & Co., London, 1898.

catechism, I would call it useless but harmless enough; but my objection to them is a more serious one. I refer to their meddling in politics. I have not forgiven their Bishop, Monseigneur Hirth, having requested me to write officially to the Minister of Foreign Affairs to inform him that eighteen French missionaries and 100,000 Roman Catholics were in danger of being put to death any day in Uganda; this information he gave me in writing, adding: "Notwithstanding the danger, the French missionaries cannot think of abandoning their converts." It will be seen further on how far this was true. As I suspected, nay, knew for a fact, that it was an absolute fabrication, I declined to communicate this information to the French Government, and resolved to study most carefully the true situation of Uganda. Having found nothing but praise to bestow on the British Administration, I gave it in all impartiality. I suppose that if I had done the reverse and, like Prince Henri of Orleans, courted popularity by abusing everything English, I should have been received on my return with open arms, instead of becoming the best abused man in France.

The German Station is built in the worst situation that could possibly be found. They had the vandalism to cut down all the trees round it to save themselves the trouble of going a quarter of a mile to get firewood. Faithful to their system, the Germans have also burnt all the villages within a radius of five miles or so from their Station; I am bound to say, from what I saw of them, that they well deserve the name of "men of wrath." None of those I met there ever spoke to a Black except with foam on the lips and insults on the tongue. The smallest fault was punished by twenty-five strokes of Kiboko-i.e., hippopotamus-hide whip-a regular institution there; blows with the fist and sticks did not count. Of the ten days I spent at Muanza not a single one passed without two or three poor devils being flogged in this manner; I have seen as many as eight at a time. Now, I am not a philanthropist, but I have a horror of seeing either men or beasts ill-treated without cause. Above all, seeing a vicious non-commissioned officer playing the grand seigneur is sickening to me. For myself, I own freely and gratefully that I was always most kindly received by all the Germans I came across. But unless they change their system of dealing with the natives, I do not think they can either hope or deserve to succeed in Africa.

Notes on German Territory.

Passing to the German sphere of influence, I cannot say that I think highly of its value. I am speaking of course only of those parts which I visited, and leaving the coast districts out of consideration. Their frontier, as a glance at the map will show, extends southward to the river Rovuma, takes in the north-east shore of Lake Nyasa, thence runs north to the south-east of Lake Tanganika, and following the eastern coast of this lake to its further extremity, it then takes an oblique direction as far as the first parallel of south latitude, where we come upon British territory again. A considerable part of this territory was little known when I was in the country, and except in the coast lands, the Germans had nowhere established their influence. Since then much has been done, and in particular the country has been explored, and in great part surveyed. But even to-day the interior is very little developed. Major von Wissmann, despatched by the [German] Anti-Slavery Society, founded a station at the north-east extremity of Lake Nyasa, in the Bay of Parumbira. I have not been able to discover the reason for the existence of this station. The lofty Livingstone Mountains rise on all sides of it to a height of over 6,000 feet. No Slave caravan

would ever think of touching this point, as Slaves are generally disembarked at Amelia Bay, further south. Northward from this the Germans were at war with the Wahche, a powerful race of Zulu origin, with the formidable military organisation of their race. They had attempted to subdue this tribe many times without success. Further west the frontier passes south of Lake Rikwa, an arid and inhospitable region. The east coast of Lake Tanganika is similarly arid, mountainous, and hardly inhabited. Ujiji is the most important Arab centre in this part of Africa; but when I was there the inhabitants were very ill disposed towards the Germans, and fully decided to evacuate the place should the Germans attempt to establish themselves there. Now, as Ujiji is simply and solely a market, the place will lose its whole value from the moment the Arabs leave it. The whole of the Victoria-Nyanza below the first degree of south latitude belongs to the Germans, who have established three stations upon it-Muanza, in the territory of Usikuma, south of the lake, and Bukoba, west of it, near the River Kagera, are Government stations; the third, on the peninsula of Ukerewe, was founded by the [German] Anti-Slavery Society. In a belt of three or four miles from Muanza you do not meet a single native. The Germans have burnt all the villages, as I have already recounted. For the rest, the country is waterless, and of little value. The whole shores of the lake, from Muanza to Bukoba, with its numerous islands, are almost bare of vegetation, with the exception of sparse and poor grass. The interior of the country consists of a bushy plateau, intersected by deep valleys, at the bottoms of which are banana plantations. Cattle were abundant at one time, but have been decimated by the plague. From this brief retrospect it will be seen that other nations have little cause to envy the Germans their Central African territory. If they continue to occupy it, it must for a long time remain a source of great expense, with the slightest possible prospect of proving eventually remunerative. As for the manner in which the Germans treat the natives, I have already said enough about it in the chapters dealing with my journey through the country.

A Mid-African Railway and the Slave-Trade.

WERE DAVID LIVINGSTONE still alive no voice would be more insistent than his in favour of the extension of the Cape Town-Buluwayo Railway to Lake Tanganyika. In design as well as in result—this, indeed, is the ground of his fame—LIVINGSTONE was pioneer not only of Christianity, but of British influence and British trade also, and he would welcome Mr. Rhodes' projected Mid-African railway as the direct continuation of his own earlier work in its three phases. More especially would he welcome it as an effectual weapon against the Slave-trade—the only effectual weapon. We are spending about £200,000 a year and many valuable lives on the service of gunboats which patrol the East Coast of Africa in search of the Slave dhows, but it is notorious that the exportation of Slaves to Arabia and Persia is to all intents and purposes going on as briskly as ever. We rescue a poor average of 156 annually, and embitter the lot of the thousands whom we fail to rescue. The mischief-the wanton slaughter, the unspeakable cruelty—is done far inland, and for every Slave who comes within reach of our gunboats there perish thousands, men, women, and children, either in the raided villages or after capture on the toilsome journey to the coast. Sir HARRY JOHNSTONE did much to extirpate the traffic at its source by the wars he fought when Commissioner of the Nyassaland Protectorate against MLOZI, LARAFI, MAKANJIRA, and other native chiefs, whose power he broke in the same way and for the same reasons that Dr. Jameson a little earlier broke Lobengula's. But there is a remedy for the Slave trade surer and less bloody—the locomotive. "Let the English," said Surgeon Parke, just before his premature death in 1893, "let the English once open up free railway communication with the interior, and establish centres of industry in Uganda and the vicinity of the great central African lakes, for the development of the natural resources of this territory, and the Arab Slave-trade is crushed at its root." This was Sir Gerald Portal's view also. Sent by Mr. Gladstone's last Cabinet to advise as to the policy to be pursued with respect to Uganda, he urged its retention and the construction of a railway from the coast, and he put in the forefront of his reasons why, that such a railway would put a stop to the Slave-trade and its attendant waste and anarchy.—Lancashire Express, 27th May.

A Brief Summary of the Principal Work of the British and Foreign Anti-Slavery Society, from 1874 to 1875. (Third Instalment.)

1874. Spain.—Minute of Committee with respect to Slavery in Cuba and petition to the House of Commons.

British and Foreign Anti-Slavery Society urged the Spanish Government to take vigorous action in Cuba.

Correspondence, official and otherwise, with respect to the civil war in connection with Slavery.

EAST AFRICAN SLAVE-TRADE.—Meetings in London and Provinces held by Society.

Interviews and correspondence with Councils.

Deputation from Society presents Memorial to the EARL OF DERBY urging the calling of a Conference to declare the Slave-trade piracy, and asking for the appointment of Consuls with Anti-Slavery views and regretting the abolition of certain Consulates in Africa and the Red Sea.

Correspondence with Zanzibar.

Correspondence with the British-Indian Steam Navigation Company with respect to the carrying of Slaves in European steamers, and Anti-Slavery notices exhibited by the company on their steamers.

Anti-Slavery Committee of the Universal Alliance, formed in London to promote semi-diplomatic action in abolishing Slave-trade and Slavery.

Wesleyans, United Methodists, Baptists, and other religious bodies promise co-operation in Anti-Slavery work.

TURKEY AND EGYPT.—Correspondence with Colonel Gordon, of Soudan, on the Slave-trade.

Correspondence with abolitionists in Egypt and on the Red Sea.

Memorial to the Austrian Ambassador with respect to the Slave-trade in the Levant.

SLAVERY AND THE SLAVE-TRADE IN AFGHANISTAN AND THE HINDU KUSH.

—Correspondence with Dr. Leitner and others.

Memorial to the Indian Office re Slavery and the Slave-trade.

Anti-Slavery address to the chiefs of the Siah Posh Kafirs.

Special English Work.—General Election address to the electors.

Action of Society with respect to Slaves in Liverpool.

Interviews and correspondence with Mr. DE CORSON on Slavery in Northern Africa.

Address to Mr. Moran on appointment as United States Minister to Lisbon.

GOLD COAST.—Memorial of the Society to the EARL OF CARNARVON on Slavery on the Gold Coast.

Petition to the House of Commons from the Committee asking for the abolition of Slavery and debate.

Slavery abolished on the Gold Coast.

NATAL.—Memorial to the EARL OF KIMBERLEY on the outrage of justice on Zulu women and children.

FIII.—Debate in Parliament under the auspices of the Committee.

POLYNESIAN LABOUR TRAFFIC.—Memorials to the Colonial Office and considerable correspondence with Queensland and the South Seas.

COOLIE IMMIGRATION.—Correspondence with the Foreign Office respecting Chinese Coolies in Cuba and Peru. Society successfully solicited from the British Government assistance of British Consuls with respect to the Special Commission appointed by the Chinese Emperor.

Correspondence with the Chinese Commissioners.

Correspondence with India Office.

Correspondence with friends in Germany, with the English and Italian Governments re Costa Rica, etc.

Correspondence with respect to Coolies in Mauritius.

PORTUGAL.—Abolition Law passed for the Cape Verd Islands.

1875. PORTUGAL. Decree issued extinguishing Slavery within one year in Colonies.

Spain.—Interviews and Correspondence with Cuban and other Spanish abolitionists.

Memorial to EARL OF DERBY, urging stipulation as to abolition of Slavery, prior to recognising Don Alfonso as King.

Madrid Abolition Society thanks British and Foreign Anti-Slavery Society for its efforts with respect to Slavery in Spanish Colonies.

Deputation to EARL OF DERBY on Cuban Slavery.

Arrest and imprisonment of Señor Vizcarrondo, Secretary of the Abolition Society in Madrid.

Correspondence with Colonel GORDON and others in Egypt and the Red Sea.

Visit of Mr. SAMUEL GURNEY to the East.

EAST AFRICAN SLAVE-TRADE.—Deputation to the SULTAN OF ZANZIBAR from the Society.

Correspondence with Rev. C. NEW and others.

ABYSSINIA.—Correspondence respecting Slave-trade.

SPECIAL WORK IN ENGLAND.—Protest of Society against Fugitive Slave Circular.

Meetings held.

Deputation to LORD CARNARVON from Society against private expedition to New Guinea, and successful issue.

Society circulates "Lost Continent," by Mr. Joseph Cooper, in English and French.

Society visits West of England, holding meetings.

Correspondence with British India Steam Navigation Company. Anti-Slavery Notice issued by the Company.

COOLIE IMMIGRATION.—Correspondence with the Jamaica Baptist Union, the Rev. H. CLARK, LORD STANLEY, of Alderley; W. B. ESPENT, and others, with regard to Coolie Immigration in Jamaica.

Ditto, ditto, with Mauritius.

Deputation from Society, with Address on Servile Immigration, waited upon Earl of Carnarvon.

The British and Foreign Anti-Slavery Society placards the walls in Treaty Ports of China with warnings against emigration to Peru.

Correspondence with Foreign Office, respecting Coolie Traffic to Peru, and others.

Resolution of Committee as to Servile Immigration.

Correspondence with Italian Ambassador, re "Napoleon Camerere."

MADAGASCAR.—Freedom granted to Mozambique Slaves.

Address from the Society to the QUEEN OF MADAGASCAR.

Correspondence with missionaries and others.

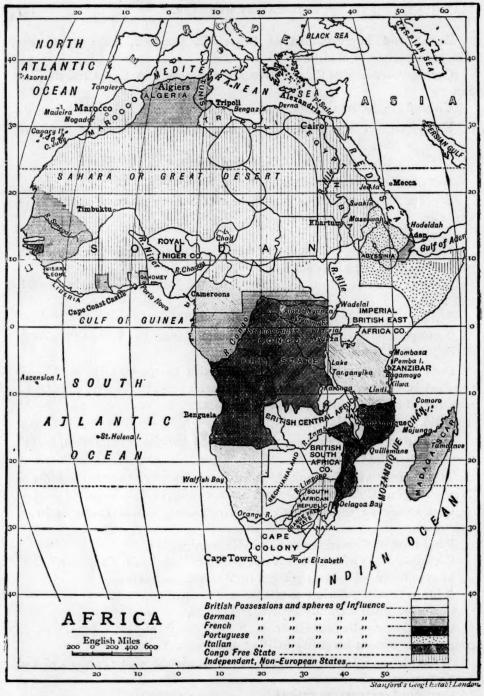
GOLD COAST.—Deputation from Society to EARL OF CARNARVON, to congratulate him on his policy in West and South Africa.

POLYNESIAN LABOUR TRAFFIC.—Correspondence with Queensland and South Seas, etc.

Continued outrages on natives.

FIII.—Address to Sir Arthur Gordon on appointment as first Governor of Fiji.

Officials.—President and Treasurer, as before; Secretary, Rev. A. Buzacott (vice Rev. B. Millard, deceased); Clerk, J. Eastoe Teall.



"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the beavy burdens, and to let the oppressed go free, and that ye break every yoke?"—

--ISAIAH lviii., 6.